

The Advent Herald.

"Behold, I come quickly." "Occupy till I come."

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[For Terms, &c., see Fourth Page.]

Communications.

THE 2300 EVENING MORNING.

It is refreshing to find a writer like "Daniel," who can reply to an article which disturbs his chronological traditions without using a stronger invective than "absurd." This is less than I bargained for, as I know the dogmatic assurance of long-standing notions. My article on these topics are not written with the hope that they will be generally approved, but with the firm conviction that they will aid in directing minds to the great events just before us (erroneously put in the past) and will be appreciated when the great tribulation begins.

I did not say that "there were two visions in Dan. 8," but that it was either so or the vision is confined to the daily. Let the former be "absurd," then the latter is true. Still I did not "often" nor otherwise "assert" that the vision begins with the daily, but that the period does. But I did and do argue that the vision proper does begin there. At "the time of the end shall be the vision," not a small bit of it, one end of it, but the vision proper. It is at the "last end of the indignation." "Daniel" would have it read, "The last end of the vision shall be at the last end of the indignation." His statement that one text refers to the understanding of the vision, and the other to one end of it, is not proof, "but needs it." I would prefer the statement of the original Daniel.

It was impossible that Daniel should not understand what referred to Medo-Persia and Greece; not merely because explained, but because they are named, and the others are not, and as none understand the vision, the ram and goat cannot be included in it.

The little horn does not rise until the "transgressors are come to the full"; the daily is taken away by him and the sanctuary cast down, then the inquiry is made, "How long shall be the vision?" concerning these transgressors, and also how long the vision to give both the sanctuary and host to be trodden under foot? and the answer is 2300 evening morning. There is not a shadow of doubt that the question and answer refer solely to the events concerning the daily, and no mortal would have dreamed of anything else but for the unaccountable power of a theory, and especially that which is set forth in "6." I did not assert that the evening and morning are but another mode of expressing daily sacrifices, but I asserted what I thought every Bible student knew in reference to the ancient typical sacrifices, that the evening and morning sacrifices were the same as the daily sacrifices, or to that effect. It was in the sanctuary that the priests officiated daily at the evening and morning sacrifices. So in this vision the sanctuary, and daily, and evening and morning sacrifices are associated together.

If "days" were intended, why was not the word used? Why this peculiarity, and so much longer way to express it? When days are meant, as in ch. 12, it reads so, but here "evening and morning."

"7." If there is never a mixture of symbol and the literal, then the time being literal, the place and offering should be, but such mixtures occur everywhere. I suppose in Rev. 11: 8, 9, Sodom and Egypt are not literal, but the people and kindreds are. In ch. 12 much of vs. 10 and 12 is, and much of vs. 13 and 14 not so. The "dogs," ch. 22: 15 are not literal, while the murderers and idolaters are.

"8." I did not even hint that the tabernacle was dedicated on the 10th of 7th month, but the temple was, and as "Daniel" cannot find it, I will show it to him, or at least, that the ceremony began then.

"All the men of Israel assembled themselves unto the king, in the fast which was in the seventh month." 2 Chron. 5: 3. "They kept the dedication of the altar seven days, and the feast seven days" ("even fourteen days." 1 Kings 8: 65.) "So the king and all the people dedicated the house of the Lord. . . and on the three and twentieth day of the seventh month he sent the people away." 2 Chron. 7: 9; 5, 10. Now from the 10th to the 23d inclusive is just fourteen days.

As to the slaughtered victims in the type

representing the persons slain at the commencement of the antitype, it was but a passing thought, but I did not intimate that their blood cleansed the sanctuary. The fact that the blood of beasts was poured at the foot of the altar, and that souls—which blood signifies—were seen under the altar, or at its foot, is significant, but with me not important.

"9." There was a typographical error in what I wrote about the plagues. Not "the first four vials sores," but the plagues of the first vial was "sores," and that of the fifth was "pains," and as the same persons blaspheme God for both, so all five vials must be felt at the same time. "Daniel" seems to think that the sores might have run on through different generations. I suppose after the fashion of small-pox. But many things are possible, and not probable, and this is one, and is against him. If of long continuance of ages, the hand of God would hardly be so palpably recognized as to elicit blasphemies against him. Skeptics do not so readily recognize the supernatural. If so, when was it thus fulfilled? If in the future, are we to have yet "generations more than one," and yet two vials to be poured out afterwards?

The editor thinks that something like my position is the true one, unless the sanctuary has already been justified, and "Daniel" is certain that the sanctuary is not cleansed, so that I am probably correct.

"Daniel" admits that 2300 years are up, and that the only peg upon which a future fulfillment of this period in year-days hangs is in making it 2400. The reader will see with what propriety he lectures me about falsifying "All history, all chronology and all exposition." He repudiates all these based upon the 2300, which is nearly all, Stevenson, Thurman, Shimeall, Himes, Bliss, Miller and all. All the history they have employed amounts to just nothing with him, and he can find nothing better. All that has been said about different points for the beginning of this period is certainly wrong, excepting one, and that one has no more evidence than the rest. It is impossible that new light should be thrown upon the beginning of a period 20 odd hundred years ago, because no new ancient history can be made, and every item of the past has been sifted thoroughly.

"Daniel" complains that we must wait for a horn or antichrist to rise. Yes, "That day which shall come except that man of sin be revealed, who opposeth and exalteth himself above all that is called God, or that is worshipped," and as he is the same King of the North, and great leader of the nations mentioned, Dan. 11: 21-45, and as a mighty ruler has fulfilled much of that description, and is now near sixty years of age, he must do the rest soon, so that we can divine that we are very near the end.

What use is there in talking about certain sound of the trumpet, when one year the periods are trumpeted for one date, and all, in peril of at least orthodox damnation, are demanded to believe; the next year the date is hatched along from one to seven years, and one trumpet 2300 years, and another 2400, only a small difference of a century? Please, Brother Daniel, whose "history and chronology" should Sigma accept?

Nearly all Adventists say the 490 years of ch. 9, reach to about the crucifixion, and are cut off from the period of ch. 8. Of course, "Daniel" would not dream of overturning "all exposition, all history and chronology," by repudiating this time-honored calculation; and 490 from 2400, leaves 1910, to which add 33, we must wait till 1943 for deliverance. So we can divine, not how near the end we are, but how far off.

In Matt. 24th, Christ gives us signs by which we can tell as certainly that the end is near, as we can know the approach of summer by the leafing out of the trees, and yet gives no dates nor chronological calculations; but "Daniel" would have us lay down, our trumpet on prophecy without something more.

Will he, however, please remember that when inspiration says "days," as in Dan. 12, Sigma accepts the word, while he would improve upon inspiration by multiplication, and then read me a lecture for not adopting his patent only 300 years old, instead of the divine original.

To conclude, the taking away of the daily sacrifices and treading down of the sanctuary, &c., is the great epoch of this vision, ch. 8. The question of time and answer are introduced there, and in reference to that epoch, and yet if the period begins with Medo-Persia, and ends with time, the daily and treading down of the sanctuary occur near the middle of it, and are in no way connected with it, indeed are not taken into account with the period at all.

Now the vision chs. 10-12, is but a literal representation of that symbolized in ch. 8. The latter is "at the time of the end," the last end of the indignation." The former is in the "latter days." The daily, and sanctuary and host, &c., are conspicuous in both 8: 12-14; 11: 31; 12: 11, and the question in regard to time in ch. 12, embraces the whole vision as much as it does ch. 8, and yet that period does not embrace all the vision, all "seen" back to Persia, but true to the proper announced epoch, (10: 14), "the latter days," the period begins 1260, or at farthest, 1335 days from the end, and the tak-

ing away of the daily is the special point indicated as a starting-point, so it is likely and a fact that the 2300 begin at the same point.

The question, ch. 12, "How long shall it be to the end of these wonders?" could be applied to all that Daniel saw here, with much more propriety than that of ch. 8, which definitely limits it to an event under the little horn, "How long the vision concerning the daily sacrifice," &c.

I close this long article by remarking that I was pleased, and entertained by "Daniel's" style, but after weighing well his words, I think the same directions given in reference to the original Daniel, would not be out of place for him, "Make this man to understand the vision." SIGMA.

THE SUPPERER'S SOLILOQUY.

TO MARTIN CHERRY, 26 YEARS AN INVALID.

BY MIRA.

I'm very tired and worn!
So many years of torturing pain
Have come and gone, and come again,
The night brings ne'er a morrow.

The end I cannot see—
The wormwood draught—the bitter cup,
As to my lips I take it up,
Seems deep and full to me.

In life's fair morn how bright
My hopes, teeming with freshest life;
I did not dream that earth was rife
With shadows, it seemed so light.

On high my life soon stood
In its meridian power;
My heart exultant every hour,
In some new earthly good.

Alas! then came the storm,
Searing my life in deep distress,
Steeping my soul in bitterness,
Leaving me sad, forlorn.

Yet was it not the love
And tenderness of God to me,
That did appoint the cross? Ah! we
Cannot see as they above.

The suffering and loss—
The darkness shrouding all in gloom,
Has made me seek the heavenly home,
And cling to Christ's dear cross.

Yes, I am very tired and worn!
"But weakest ones have largest share
Of the Shepherd's tender care,"
And in his arms I'm borne.

A little while to stay,
And then our sufferings will be done;
Be strong, my soul! with patience run
All the appointed way.

So, Chatham, Jan., 1865.

Original.

THE LIGHT-BEARERS.

BY D. E.

The position of the Christian is one of peculiar responsibility. Jesus thus speaks to his followers: "Ye are the light of the world," "ye are the salt of the earth." The world without revelation, is thus spoken of by a writer: "Where God has not revealed his will to mankind, they are ignorant on these two points; they are ignorant of God, and they are ignorant of themselves."

1. They have no just views of the nature and attributes of God. History gives no instance of any nation turning from atheism or idolatry, to the knowledge and adoration of the one true God, without the assistance of revelation. The Africans, the Tartars, and the ingenious Chinese have had time enough, one would think, to find out the true and right idea of God; and yet, after four thousand years' improvements, and the full exercise of reason, they have at this day proceeded no further in their progress towards true religion than to worship stocks, stone and devils. . . . All nations that have not been directly or indirectly taught by the Bible, are idolatrous; and in proportion as its circulation has been checked, men have shown a tendency to return to idolatry, as abundant appears from the history of the Christian Church during the ninth and two following centuries, and from the present state of those Churches where the circulation of the Scriptures is checked.

2. Mankind, without the Bible, are also grossly ignorant of themselves. They have no just views of their own character and condition. . . . Facts everywhere illustrate the truth, that in proportion to men's ignorance of the religion taught in the Bible, they "become vain in their imaginations, and their foolish hearts are darkened." Yet so far from being aware of their folly, they "profess themselves wise; they are proud and boasters, while without understanding, and they glory in their shame."

INTRODUCTION TO THE STUDY OF THE SCRIPTURES.

Satan and his hosts are termed "the rulers of the darkness of this world," his power, "the power of darkness." Yet amid all this moral darkness, God hath commanded his light to shine.

Jesus is called "The true light." The word of God is compared to a lamp. "Thy word is a lamp to my feet." The prophetic word is a "light shining in a dark place." The children of God are also called lights. "Now are ye light in the Lord." "Let your light so shine before men." "Among whom ye shine as lights in the world." The manner in which they are to shine, is by "holding forth the word of life." God has placed that word in the hands of his people. He gave it.

1. To the Jews. "What advantage then hath the Jews? Much every way; chiefly because that unto them were committed the oracles of God."

2. To the Christian Church. "He hath committed unto us the word of reconciliation." "The house of God is the Church of the living God, the pillar and ground of the truth." The Church of God has been preserved through the vicissitudes of centuries; through all the assaults of Satan. Her adversaries have not vanquished her; the "word of life" has been preserved. Here then is the responsibility, and the work of the children of God. As the light-tower bears aloft the beacon, illuminating the face of the waters, directing the wandering mariner to the haven, so the Christian is to hold aloft the word of life, that is the power of God unto salvation to every one that believeth.

GOD CALLS UPON HIS PEOPLE TO HOLD FORTH THAT TO ENLIGHTEN THE WORLD, AND TO SAVE SOULS.

We, as the repositories of that light, are not to hide it in any way. The light of the glorious gospel of Christ, shining into our hearts, filling us with God's love, and joy, and peace, calls us forth also to let that light shine upon those around us.

1. God works by human instrumentality in saving souls. In days of old he "spoke unto our fathers by the prophets." The number of those that received the word directly from God was very small: the number to whom that word was sent, was very large. He selected a few, and sent them forth to the multitudes in his name.

Our Saviour called a few, and gave them their commission "Go ye into all the world and preach the gospel to every creature." Who are the saved? "He that believeth and is baptized shall be saved." Who are lost? "He that believeth not shall be damned." And since the apostles, we do not read in the Bible of any saved, except through human instrumentality. God will work, and if one people are not such that God can use them, another will be found. If one individual doth not hear the voice, "Who will go for us, and whom shall we send?" another will be found, responding, "Here am I, send me."

The Apostle Paul felt, that having received the light himself, he was indebted to all the world to let that light shine for their benefit; "I am a debtor both to the Greeks, and to the barbarians."

I have read somewhere, that in a certain convention, it was suggested that the younger ministers should propose subjects for discussion. Wm. Cary suggested "The duty of the Church to send missionaries to the heathen." He was immediately reproved by Dr. Ryland, who said when it is the Lord's will to convert the heathen, he will do it without your aid or mine."

But the whole history of the Church shows that God has used human instruments in advancing his cause.

2. God's people are called upon to hold forth the word of life, both individually and collectively.

As individuals they are responsible; each has a work, each has a place, and is called to hold forth, by example, precept and individual exertion, the word of life to those around. They are found in every rank and condition of life, with every different qualification, but to each one the voice says: "Let your light shine." Their connection with the Church does not release them from individual responsibility.

But the people of God are also regarded in their collective capacity; the "house of God, which is the Church of the living God, the pillar and ground of the truth," a peculiar people; an holy nation; spoken of as being united together, being arranged in order, laboring together, and assembling together. In this collective capacity the Church is to hold forth the word of life, by sustaining public preaching of the word, by assembling together, by publishing tracts, sustaining missionaries, gathering the children into Sabbath schools, and thus bearing aloft the standard of truth. It must be an abomination in the sight of God, when so much wickedness abounds, so many rushing to ruin, to behold his people sink into carelessness, close their houses of worship, cease to support the preaching of his word, discourage those who wish to go forth as ambassadors of Christ. Are we as a people doing all we can for the salvation of souls? Do we not every year behold some leaving the ministry? Are there not Churches among us who have no stated meetings for worship, or public preaching of the word? Ought this to be?

We are often met with the assertion, that we must expect such a state of things; we must not expect to be popular; we must be content to be a "little flock, our numbers few, and we despised." But is not this in many cases a mere cloak to hide indifference? Ye are not so content, brethren, to be poor, and despised in reference to this world's goods. Ye are not always so content to starve your bodies, as ye seem to be to starve your souls. Should we not be as willing to toil and sacrifice, to spend and be spent, for a heavenly and eternal reward, as for earthly gain?

3. God's people are to be careful that the whole truth is held forth, Human wisdom may wish to omit or to add, to improve or discredit the word; but the world by wisdom knew not God, and he knowing the darkness, has provided just such a light as he saw necessary; saying, "Woe unto him that shall add or take away."

The apostles realized the necessity, even in their day, to caution the Church. Jude declares that it was needful for him to write unto the saints and exhort them to "contend earnestly for the faith once delivered unto the saints." Paul solemnly charges Timothy to "preach the word," for the time would come, when they would not endure sound doctrine, and be turned from the truth unto fables.

4. They are to be careful that the present truth is specially urged upon the world.

There are general truths, and there are special truths in the word of God; words for all dispensations, and words for special times. Great events were to occur during the pilgrimage of the Church, greatly affecting the condition both of the Church and of the world. The warning of those events belonged specially to those living at the time of their occurrence. "Noah, Elijah, and John the Baptist, each had dispensational truths, designed particularly for the age in which they lived."

The present truth for this generation will depend upon our position in this world's history. We scan the great chart of prophecy, we behold the kingdoms that were to precede that of our Lord, receding into the gloom of the past; the last one disappearing. The pointer on the great chronological clock, declares that it is almost time to hear the Bridegroom's voice. The speedy second coming of Jesus, then should be urged upon this generation. "This generation shall not pass away, till all be fulfilled."

5. They should be careful that the truth shines unobscured. The great motive should be, not mere denominational advancement, not to please and gratify the ear or fancy of any, but to awaken the conscience, arouse from lethargy, and win souls for Jesus.

We behold our responsibility then, to study and understand the word of God; and to aid those who devote their time to its study. We behold our duty to be ever in a situation to work for God; alive unto God, and dead to the world. We behold our duty specially to hold forth the great, present truth; "The kingdom of heaven is at hand." God will have this proclaimed; if we do not, he will raise up those who will give it.

Trenton, June 19, 1865.

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Trenton, June 19, 1865.

Original.

MISSION JOURNAL.

June 12th. Six weeks ago I left the Mission here to visit my home and family; and after four weeks spent with them and other dear friends at the East, I started back to this great field of labor, where I have, through the care of God, arrived, and am again at work. And truly the field has grown less, nor the wants of the people fewer. On every hand could our bounds be extended, and had we the means and help, the amount of good that might be done could hardly be estimated.

My return home was a necessity. I had become so worn down by constant and unrelenting labor among the sick and in the school, that it was evident to all here as well as myself, I could not much longer go on. A change of place and rest was advised by Bro. and Sister Child and others. The necessities of my family required my immediate and personal attention; and, added to this my great desire to see them and to see me, made it plainly my duty to spend what time I needed for relaxation and rest with them. In my going the Mission will not lose anything. It cost the friends of the Mission at the east nothing for my transportation on or back, and only the time of my being away from the Mission can be taken into the account as a loss. This I feel will be balanced by my being able to do much more in the next six months than I could have done without the relaxation and rest which I have, by leaving the Mission a few weeks, obtained.

I arrived here yesterday about six o'clock, P. M., and was received with all the expressions of affection which any people could manifest. As the train approached the city and came into sight of the town where our Mission is located, groups of people could be seen on the hillside beyond the valley, evidently waiting to see the train pass by on to the city. As it came opposite the village and the waiting crowd, I stepped out upon the platform of the car and signaled that I was on board, when instantly hats and handkerchiefs were in the air, and continued to wave until the train had passed into the city. At the depot I found Bro. Child and other friends waiting for me, with a team to carry my baggage back across the river home. It was a glad greeting with us all. I chose to walk home, as I was weary of riding. All along the way I was greeted by children who came to meet me, and each claiming the exclusive privilege of walking nearest to me and taking my hand. A number of my school boys were also at the depot, holding out their little dark hands for a grasp of my own. They accompanied me back, and by the time we had reached the village, a crowd of grown people and children had gathered and were following us to our home. During the evening many came in, and until about twelve o'clock did they all take their leave.

Before we had taken breakfast this morning a poor woman came in telling us her husband was dead, saying she had no means with which to bury him, and desired us to assist her in procuring a coffin. I recognized her as a woman who came to me last March to visit her husband who was sick. I found him lying in a stable in the rear of an Irish shanty. The stalks with which the stable was nearly filled had been thrown aside to admit the miserable bed on which he lay. There was no article of furniture in the place, and the wind came in around the poor man's head and feet, and dreary. His disease was pneumonia, that scourge during the cold weather among this people. For three weeks he lay here, but at length recovered and removed to another place, where his wife obtained work and a better shelter for them. About the time I left for home he was taken down again, and died yesterday about the time I arrived here. He was a Christian, and wanted to go to rest. According to his wife's account of his sickness and death, he was fully prepared and ready. We promised her that we would do what we could toward obtaining a coffin. After consulting in regard to the course to be pursued, we decided to apply to the Government for the coffin, and have the funeral take place from the Chapel in the afternoon. After breakfast Bro. Child started to find the government officials, and after much travel and effort obtained a coffin from them, to be delivered to the friends of the poor deceased man.

Our Sabbath School to-day was a very interesting one to me. Having been absent some weeks, I could better see the improvement the scholars had made; and then too meeting them all again and speaking to them was a pleasure which could hardly be expressed. They were glad to see me, and I certainly was them. And no less glad was I to be with Bro. and Sister Child in this work, to which they are so devoted and attached. Their faithfulness in my absence, and the success which has attended their labors, both in the school and among the people, gives me the greatest happiness, and will also make glad the heart of every friend of this mission. God has truly preserved them in health in the midst of much sickness and exposure to disease. More and more is it evident to us all that He has charge of us and this work. I did fear when I left that they would be obliged to discontinue the school on account of the great and constant labor required to carry it on, and especially as the warm season was advancing. I can say they have done what they could, and done well. God has continued to bless their labors among the people. Some having been hopefully converted each week since I left.

Our social meeting to-day was a large, and very interesting one. Many testified to the gracious dealings of God with them, while a holy love and union prevailed throughout the entire assembly. At the close seven arose and came forward, seeking the forgiveness of their sins, and asking the prayers of the people of God. Truly it was a mingling of hearts and voices, tears and sighs.

In consequence of our Chapel not being sufficiently large to accommodate all who came this afternoon, and the weather being very warm, we held our public services in the open air, beneath the large trees near the chapel. The congregation was large and attentive. Quite a number of soldiers from camps near by were present and gave good attention. In the centre of the circle was placed the coffin containing the poor man who died yesterday. Near it sat the only relatives, his wife and little daughter, bowed down with grief and sorrow, just such as the rich and great feel when their friends are carried away to the grave. I spoke to the people as I was able, God giving his Spirit and help. Bro. Child also addressed them, and closed with a prayer in behalf of the widow and orphan; and then the dead was carried away, and the living went to their homes and quarters. God preserve them to-night.

Monday, 13th. We have no school this week. In expectation of my return, Bro. Child had appointed a vacation of one week. This was a wise provision, as we all needed the rest that it would give, and time to plan and re-organize for our future labors. And then too, many of the friends have decided that we must visit them and share their hospitality. Invitations are constantly coming in to this effect, and a negative answer will not do in any case.

There is much sickness here now, more than there was last winter. Although the people are not suffering from the effects of the cold, and for want of warm clothing as then, yet they are in other respects quite as miserably and sadly off. Their unclean cabins and persons, which in cold weather might not induce disease, now in the heat of summer are a prolific source of sickness among them. Nearly all these dwellings are without windows, and those that have any opening beside the door, have but one, and that in most cases is less than a foot and a half in diameter. Crowded as these huts are, (although they are not tight) without any way but the door through which light and air can enter freely, it will be seen at once that they must be most uncomfortable and

unhealthy at this season of the year. Being without ceiling overhead, during the day they are heated by the scorching rays of the sun upon the thin roof, and where no current of air can be obtained through them, the atmosphere is most oppressive and intolerable. But the nights in these cabins are the most dreadful for these poor creatures. Then the door must be closed, and perhaps the window (if there be one) and the whole mass of human, breathing, heated beings, in all their uncleanness and filth lie there until morning. Many of their huts are filled to overflowing with men women and children.

In addition to these causes of disease, there is that of an unwholesome and immoderate diet. This people have little or no judgment as to what they ought to eat and drink under different temperatures and circumstances. They eat and drink in summer just as they do in winter, only with this difference: they eat and drink in the hottest weather all that they do in the coldest, with the addition of all that the summer immediately supplies, such as unripened fruits and vegetables. Neither do they think they ought to eat less in one season of the year than in another. What they want must be necessary at all times. They take little or no care of themselves. They expose themselves to the rain and wind while in a condition of perspiration, and so take colds, and with an unchanged diet go on until they can work no longer. Then they will send away to a drug store for "something powerful" in the shape of blue mass pills, laudanum, bilious bitters and a score of other preparations, got up to get money, and which create diseases, and help these poor creatures on to the grave. Every day I am sent for to cure people who are nearly dead from these causes. If when taken sick these poor people would diet and avoid these drugs, they would soon recover, as they are not constitutionally pre-disposed to disease. It is only by carelessness and a lack of a knowledge of themselves that many of them die. A woman brought her child to me to-day to be cured. The poor little thing was nearly dead with remittent fever and diarrhoea. I asked her what she had given it to eat. Her reply was: "I have given it nothing lately but strong coffee; that you know is good for the running off at the bowels." The physicians and druggists are leagued together here against the poor people. The physicians administer no medicine themselves, neither will they come to a house and write a prescription unless paid five dollars in advance. The druggists charge exorbitant prices for all medicine; consequently the poor are really deprived of medical treatment, and so take whatever they have a notion will do them good.

The condition of this people are in, is truly a sad one. How they are to leave it, is a question not so easily answered as some might think. Those who have never made an effort personally to elevate them, and bring them up here from their present condition, know nothing of the amount of labor required, nor how varied it must be. Teaching them to read is the least part of the labor in their elevation to the desired condition. This alone will not raise them. Neither will their becoming praying men and women do it. They have been, and still are a praying people. They are inclined to the worship of God, but they have little or no idea that cleanliness and habits of industry have anything to do with His service. They have no knowledge of themselves. They know nothing about their own systems or the laws that govern them. They eat and drink whatever they can get that they like; they live in filth, and expose themselves to all the changes of weather, and cannot tell why they are sick, nor how they are to get well. Thus they are sickening, thus they are dying. And who cares? Not even they themselves seem to care except it be the near relations. They have been driven so long like sheep to the slaughter, that death among them has ceased to be a stranger, and is looked upon as a constant guest. I have thus spoken of them as a whole, as a race in this part of our land. There are exceptions here, and these are increasing in number, although not so fast as we could desire. Nevertheless our hearts are cheered, and we are seeing daily that our labors are not in vain among this people.

The friends of the Mission may feel assured that we shall do all we can to make this people what they should be, spiritually morally, intellectually, and physically. Our work embraces all those parts of their education; and we feel that they are all embraced in the Gospel of Christ add in a preparation for his appearing. I. I. LESLIE.

Original.

A NATION BORN AT ONCE.

Bro. Litch:—Please indulge me the privilege of a few remarks on the above Scripture, as set forth by Bro. T. S. Scoville, in one of the last numbers of the Herald. I was much pleased with the article, both in its sentiment and spirit. However we may fail in conceiving the full import of that Scripture, it undoubtedly involves much that is important. It is a portion of Scripture that I too have thought of with interest in its connection which I will name, Zachariah,

3: 4-10, which it is more than likely refer to the same time and place. How broad, or limited we are to consider those promises, time will determine. (They may embrace the first fruits of the harvest.)

I think the above Scripture is in accordance with Deut. 8: 14, viz., The sanctuary will be cleansed (or justified) at the expiration of 2400 days; (as in the ancient Jewish copies,) and I am inclined to give that a starting-point with the commission of Cyrus to build the temple, 535 B. C. Commencing the time as they did by the moon, will reckon 1865 from last March,

embracing the present year to next March; and I believe these Scriptures will have their fulfillment. I would say this with all modesty and submission; if it proves not so, there is no doubt but that there will be increased light on this all important subject, as it has been, and is continually increasing.

Yours in patient waiting for redemption.
Griggsville, Ill., June 6, 1865. Z. W. B.

NOTE. So far as we can see, the arrangement of our correspondent is as plausible as any system of calculation extant, if it is to be reckoned at all on the year-day theory. But we should be pleased to have him examine the views of SIGMA in reply to DANIEL in the present number. It is a question we shall yet have to look fairly in the face. Does the question, "How long shall be the vision concerning the daily sacrifice," &c., cover anything more than the reign of the little horn? If it does not, then the year-day construction of the 2300 or 2400 days falls to the ground. Ed.

WHAT IS TRUTH CONCERNING THE JUBILEES?

Beloved Bro. Litch.—May I be permitted through the *Herald* to inquire, what is truth concerning the time and order of the jubilees spoken of in Lev. chap. 25? I know that much has already been said and written on this subject, but hoping that the questions may be settled, and the truth obtained and understood, I venture in meekness to propose a few questions for your consideration, and for the consideration and communication of your correspondents. These are the questions. May they be answered correctly through the aid of the Divine spirit:

1. Is the forty-ninth year a Sabbatical year? Lev. 25: 8.

2. Is the fiftieth year both a Sabbatical, and a jubilee year? Lev. 25: 10, 11.

3. Are the cycles of the jubilees, cycles of forty-nine, or of fifty years?

For the sake of stating and starting these three questions fairly and understandingly, I will propose another fourth question, viz: Did the Spirit of the Lord intend that we should begin to number the Sabbatical years with the first one kept, or at least with some one of them, or did he intend to have us begin to number with some other year than a Sabbatical year? If he did mean to have us begin to number with the first Sabbatical year, or with any Sabbatical year, then the second Sabbatical year would be the eighth year, including the first one numbered. And if we number forty-nine years, including the first Sabbatical year numbered, we necessarily make the next, or following year, which is the fiftieth, both a Sabbatical, and a jubilee year. It may be more clearly seen by the following table of weeks; and I hope no one will fail to study it, until they fully understand it.

EXPLANATIONS OF THE TABLE.

The first, or upper line, are figures showing the number of years in each week of years, and cycles of jubilees.

The second, or middle line, are letters, to designate the years of each week with the names attached to the days of our common weeks—the Sabbatical year being represented by a capital S, at the beginning of the line of each week.

The third, or lower line of each week, gives the continuous number of years up to the fiftieth, showing the number of each year on which the Sabbatical years fall, from the first one to the fiftieth, showing that the first and fiftieth are Sabbatical years.

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seven weeks of years, that is to say, seven times seven, which together make forty-nine years.

I would ask in much meekness if there is any other proper way to number seven Sabbaths of years, than to begin with a Sabbatical year? If we number Sabbaths, should we not begin to number with a Sabbath? If we were about to number seven weeks of Mondays, should we not commence numbering with a Monday? would any one in this case begin with Tuesday, or with any day of the week except Monday? Surely not!

Then if we are to begin with a Sabbatical year to number seven Sabbaths of years, there is no getting away from the fact that the jubilee year comes on a Sabbatical year, as the foregoing table plainly proves.

"Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee; it shall be holy unto you; ye shall eat the increase thereof out of the field. In the year of this jubilee ye shall return every man unto his possession?" Lev. 25: 9-13.

By the above quoted Scriptures, it seems to me that we are plainly taught that after numbering seven Sabbaths of years, which make forty and nine years, "then"—that is to say in the next coming year, which is the fiftieth year, on the tenth day of the seventh month of that fiftieth year, the jubilee trumpet was to be sounded—and the whole of that fiftieth year, which, being a Sabbatical year, was to be occupied and improved as a jubilee year. Dear reader! Is not this the true meaning of the above Scriptures, and if so, does it not settle the question in dispute?

I have endeavored in this communication to show by the table, and otherwise, that the forty and ninth year was not a Sabbatical year; but that the fiftieth year was really, and truly a Sabbatical year, as well as a jubilee year.

I have also attempted to show, by the table mostly, that the cycles of the jubilees were cycles of forty-nine years only, and that they were not cycles of fifty years each. If by the blessing of the Lord, I have been enabled to do this, and if it is his truth, all praise be to his Holy Name forever.

The foregoing table is not mine—that is, I am not the originator of it, it is the Lord's. If by his grace I have been enabled to write it correctly, then it answers the foregoing question correctly, and brings out the following important and interesting truths:

1. That the forty-ninth year was not a Sabbatical year.

2. That the fiftieth year was both a Sabbatical and a jubilee year.

3. That the cycles of seven times seven Sabbaths or weeks, were cycles of forty-nine years only, and not cycles of fifty years.

The right way to number seems to be this, viz., to number seven times seven weeks, or Sabbaths, always beginning with a Sabbatical year to number. And then the eighth year after the first one numbered, will be a Sabbatical year, and the fiftieth will be both a Sabbatical, and a jubilee year. And if we should number a hundred cycles of jubilees, we should only have a hundred times forty-nine years, and the next year following each forty-ninth, would be a jubilee year and also a Sabbatical year. If I have not written the table right, the fault is mine, not the Lord's. And I hope to be forgiven, and also to be corrected through the instrumentality of some beloved brother in the Lord; so that the truth may shine forth clearly and cheerily on this glorious subject of our near coming jubilee, the great antitype of the foregoing typical jubilee.

But I presume some dear brethren will say, that we should begin to number with the year after the Sabbatical year, well dear brother if you think so, please give us a table that will harmonize the jubilees with the Sabbatical years, so that there will always be six successive years of sowing, reaping, and gathering in their harvest, and also one whole year of rest for the land in each seven. See Lev. 25: 3, 4. If you will do this I shall be pleased to have the light, for I see no way that it can be done other than as the above table gives it. Now please remember and harmonize these three things in your table, viz:

1. That there were to be six full and successive years, in which they were to sow, and reap, and gather in their harvest. [See Lev. 25: 37.]

2. That in one year, and only one, in each seven they should neither sow, nor reap, nor gather in their harvest, but the land should rest one whole year in seven and no more. Lev. 25: 4-7 and verses 20-22.

3. That all these seven years were to begin and end according to the commandment of the Lord, viz.: "This month shall be unto you the beginning of months, it shall be the first month of the year to you." Ex. 12: 2.

I know of no other year recognized by the Lord for his former people, the Jews, but the year here named, which begins with the month Abib. Ex. 12: 2, and 13: 4.

Our motive is to obtain light and truth, and we seek for it as for hidden treasure. O Lord! give us the true light on this subject, is our humble and hearty prayer.

STEPHEN K. BALDWIN.
Laconia, June, 16 1865.

Little acts are the elements of true greatness. They raise life's value, like the little figure over the larger ones in arithmetic, to its highest power. They are tests of character and disinterestedness; they are the straws of life's deceitful current, that show the current's way. The heart comes all out in them. They move on the dial of character and responsibility, significantly. They

indicate the character and destiny. They help to make the immortal man. It matters not so much where we are as what we are. It is seldom that acts of real moral heroism are called for. Rather, the real heroism of life is, to do all its duties promptly and faithfully.

THE CONGREGATIONAL COUNCIL.

We present our readers this week the address of Rev. Dr. Monod of Paris, as one of the most interesting from the foreign delegations:

Rev. Mr. Monod having been called upon, in pursuance of an order of yesterday, said: "Mr. Moderator, Christian Fathers and Brethren: If I were in Paris to-day, I would wish I was in Boston; and wherever I might be, in the Old World or the New to-day, I should wish I was in Boston. It is to me a pleasure I cannot express, and something more than a pleasure, for there is a solemn feeling about it, to find myself before such an assembly at such a time. It is well understood, here at least, that America now-a-days, is in the vanguard of the world. It is equally well understood that New England is in the vanguard of America; and I venture to say that such a body of ministers and laymen as this, is in the vanguard of New England. I therefore feel that I am now standing before the very first ranks in the great army of liberty and of progress and of Christ.

When I think of this, I can hardly believe that I myself, who am not old, was in this country at a time that seems now to be about as far behind us as the Crusades—it was in 1859—when the South was ready to claim anything, and when the North seemed to be ready to give up anything; and when it appeared to be generally admitted that every white man had an equal right to the pursuit of happiness and of runaway negroes. (Laughter and applause.)

All that is now behind us. You have now proved to the world that you are a nation, and not a kind of town meeting. You have proved to the world that you could get rid of slavery; or rather, God has proved that He could sweep it out of the land; and you have proved to the world that Democratic government "is as good as another, and a great deal better, too." (Applause.)

I bring to you the congratulations of the Union Evangelical Churches in France. That body was formed sixteen years ago. Before that, there were in France a few free churches, scattered here and there; but there was no bond of union between them. In 1849, when Frederic Monod, my father, with Court Agenor de Gasparin, pastor Armand Dodelle, and some others, left the Established Church of France, they at once set to work to organize, not exactly into one body, certainly not into one church, but into one union, these scattered free churches. They invited them to send representatives to Paris, which they did; and thus was formed what we called the *Constitutional Synod*. That Synod voted for a Constitution, which was sent to the churches; and now most of the free churches in France have accepted that Constitution, and belong to that Union. That body does not bear the name of Congregationalist; neither does it bear the name of Presbyterian. It is not strictly the one nor the other: yet it is nearer Congregationalism than anything else. This is the first article:

"The Evangelical Churches in France, composed of members who have explicitly and individually professed their faith, and who recognize in religious matters no other authority than that of Christ, the only and sovereign Head of the Church, associate with one another to glorify God, by manifesting the union of his children, to labor in common for the edification of the body of Christ, and to unite their efforts for the extension of the kingdom of God."

The distinctive feature of difference between them and your churches, is that they have, every other year, what they call a Synod, composed of representatives from the churches, whose decisions are accepted by the churches. If a church does not accept its decisions, then it ceases to belong to the body. I may say here that when we in France look back to the fathers to know what "old paths" were we receive for an answer, "Presbyterianism;" our history, our traditions point to that form of church polity. And as to the future, even if we could today have the whole of the French Protestants organized into separate churches, and if you were there in France, I am persuaded that, looking at the condition of the people, at their habits of mind and of action, you would come to the conclusion that they cannot have there and now, exactly the system you have here in New England. I know that some people say that if a man wants to learn to swim, he must not be afraid to jump into the water, and that we shall never learn self-government without any central authority, unless we try it; but it takes some education to come to that point. If you saw a man who did not know at all how to swim, and who besides had considerable stiffness in all his joints, you would not throw him into the water before he had taken time to get his limbs a little more supple.

From these churches, I bring you most hearty congratulations. I bring them to every evangelical church in America. I have had the privilege of bearing them myself to the General Assembly in Pittsburgh, to that in Brooklyn, to the General Synod in New Brunswick, and now I bear them to you; and I do so with special pleasure, because I know that you feel—and you deserve to feel—a special happiness in the great joy of the nation, because it is a consummation of the great work upon which you have set your hearts from the beginning, and to which you have adhered, not only of late, but when it was a work attended with great difficulty and with much obloquy; and therefore we congratulate you first and most of all.

And now, about our feeling toward you during the war. I can only say of our churches what some of the brethren yesterday said of theirs—that whatever may have been the feeling of others, the feeling of Protestant France was with you, almost

altogether; and when I come to the free churches, I can take the "almost" away; for the free churches, as far as know to me, were with you to a man, to a woman, to a child. As to the general feeling in France, even that was better than you probably think, and I will touch upon that point presently. In our churches, I repeat it, the feeling has been thoroughly for you, from the beginning, before the beginning, and all the way through.

In 1861, where did that movement come from that brought you a letter of cheer and of sympathy in your darkest hour? It originated with us, with 300 French Protestant pastors. Then it went over into England, and received 4,000 signatures there; then Dr. Massie brought it over to you. When any proclamation came from President Lincoln, it was always put into our religious newspapers; and I had almost said that there was hardly anything in those papers that was more religious or did us more good. We were so well acquainted with him that one lady who did not know him personally, and had never come to this country, said to me, speaking of his death: "Somehow this Lincoln seemed to belong to us." When a day of fasting and prayer was appointed here in 1863, we gave notice in our Protestant papers, at least in one of the oldest of them, requesting Protestant Christians to unite with you in their families upon that day, in special prayer for you and your country. During the last Presidential campaign, we were waiting for the news as they that watch for the morning; and there was great rejoicing among us when the news did come.

And when the news of the fall of Richmond came, your friends there did not know what to do with themselves. One pastor, instead of following the plan he had laid out for himself that afternoon, went to the next telegraph station, and sent to Dr. Sunderland a dispatch which embodied the feelings of us all—"Glory to God, and three cheers for the Union." (Applause.) And I was told in Brooklyn, the other day, there was a young physician in Paris, a Frenchman, and a Protestant, who when he got the news, felt that he must shake hands with an American, in fact, that he must kiss an American; and as he could not find an American to kiss, he kissed me as the next best thing. (Applause and laughter.)

I am very thankful to you, gentlemen, for the sympathy you express; and it brings me to the next point. We cannot make so much noise as that in our Synod, because we are not so numerous; but we did make all the noise we could when Dr. Cleveland spoke to us last November about the war, how it was going on, and what would be the end of it. We are not in the habit of applauding, but we did applaud then, and stamped, too, and did everything in our power to express our sympathy.

If you want to know the feeling of France in 1862 and 1863, ask those who were among us then; ask Mr. Cuyler—you know him well, though he is a Presbyterian; or ask Mr. Woodruff, or Mr. Beecher; and they can tell you what were the prayers in our families, and what were the prayers from our pulpits during that time. It can be embodied in this fact, that our representative man in the matter is Count de Gasparin.

Now, I come to our Reviews, you will find them strongly on your side; the *Revue Nationale*—I will not say anything about that, except that Edouard Laboulavie writes for it constantly. The *Revue des Deux Mondes*, which is known the world over, was for you. I wish to read a paragraph from its pages in a few moments. *Revue Critique*, our Protestant Review, has been for you as much as the *Independent* could be. The *Correspondant* a Catholic, but liberal Review, was for you. In fact, I believe that every paper read by the more intelligent classes, and edited by the ablest men, was for you all the while.

That was all we could do—talk about it, and write about it, gently enough, so as not to provoke the government, and especially to pray about it. As to doing anything else; as to advertising it in the streets, and getting up a little demonstration, I would like to see you come over and try it. (Laughter and applause.) Why, the other day they would not let twelve hundred young men go to Mr. Bigelow's, to express their sympathies upon the occasion of the death of Lincoln. It would not do."

Mr. Monod closed with a long and interesting statement of the relative positions of church and state in France.

Rev. Mr. Thomas of the Welsh delegation, followed Mr. Monod. He claimed that no English deputation could fairly represent the Welsh church, for they were composed of a peculiar people. The sympathies of the entire Welsh population were with the North in the war; Welsh young men have fallen in our battles; the Welsh papers were all for the North, and had no sympathy with the rebellion. He concluded his address as follows: "I am proud to state before this Convention without fear of contradiction, that during the four years of your desolating war, no weekly paper, no monthly periodical, no quarterly journal, throughout the Principality of Wales dared to take the side of the Rebellion."

"I bring you the congratulations of the best men of our land, and you will permit me, Sir, to conclude in the language of my own country. (The following is a translation.)

"Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companion's sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good."

GOD IN NATURE.—Ask the world the beauty of the heavens, the brilliancy and ordering of the stars, the sun that sufficeth for the day, the moon the solace of the night; ask the earth, fruitful in herbs and trees, full of animals, adorned with men; ask the sea, with how great and what kind of fishes filled; ask the air, stocked with what multitudes of birds; ask all things, and see if they do not, as it were by a language of their

own, make answer to the truth that God made us.—Augustine.

THE ABOMINATION OF DESOLATION.

Christ gave us a key to prophecy. "The abomination of desolation spoken of by Daniel the prophet" and said, when you see it, "whoso readeth let him understand." If this be true, that it is the key to prophecy, it becomes a matter of great importance to understand the subject, and whatever will reflect light on it should be read with interest. The following from the Prophetic Times presents some valuable reflections, worthy of consideration. In what we say or select on this subject we do not desire to be dogmatical, but throw out the thoughts for the examination of our readers. We have no idea that any one has yet gained the full understanding of the subject; but we are persuaded that there are now glimmering rays of light, and that "knowledge shall be increased."

Paul writes to Timothy: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." But Scripture can only be profitable when rightly understood, and properly interpreted. There are many portions of the word of God which lie like precious pearls at the bottom of the sea, of no particular benefit to man. In fact more than one half of the Bible is often regarded as so profoundly mysterious, that it is thought presumptuous even to attempt to bring it out for use in instruction.

This is, perhaps, the more true with respect to those portions of the word of God which relate to the doctrine of the Saviour's personal advent, and the signs and circumstances to attend that blessed event. And yet there is no more mystery in the predictions concerning the second advent of Christ, than in those which foretold the first; whilst we have the fulfillment of the prophecies of the first to guide us in the proper interpretation of the prophecies of the second. The prophecies relating to the first advent were all literally fulfilled, according to the plain reading of the word, and we are bound to believe that the prophecies relating to the second advent will be fulfilled in the same manner: that is, literally.

"The abomination of desolation," spoken of by the Saviour, in Matthew 24: 15, is one of those things in Holy Scripture which have puzzled many Bible readers and commentators, and has been often the most absurdly construed. We think it just as plain as any other portion of the word of God.

Campbell, in his critical notes, says, "Nothing is more commonly understood in the language of Scripture, by 'abomination' than idols." Olshausen says, "The most consistent hypothesis is, that the profanation of the temple by idolatrous worship is the phenomenon alluded to." And yet strange to say, that both these exponents, with nearly all our English commentators, have labored to make it appear that the profanation of the temple here spoken of occurred at the destruction of Jerusalem by the Romans under Titus. But the facts will not admit of this application.

"The abomination of desolation" is expressly said to be in the temple, i.e. the temple. But we are told that the temple was burned while the Romans were entering the city, and hence "the abomination" could not have been set up by them. And if the Romans had even set up their banners with their eagles in the temple, this could still not have been "the abomination of desolation" spoken of by Daniel, to which the Saviour refers, because that "abomination" is to be an image or idol. And when the Romans entered the city of Jerusalem there was no universal tribulation, such as is predicted to occur when this "abomination of desolation" will be set up. The tribulation at that time was felt only in the land of Palestine. It is also expressly stated that, "immediately after" the great tribulation which shall occur under "the abomination of desolation," "The Son of man will come in the clouds of heaven, with power and great glory." And to say that this coming of the Son of man was the coming of the Roman armies is ridiculous, and borders strongly on downright blasphemy. It certainly had no more reference to the coming of the Roman armies to destroy Jerusalem than to General Sherman's march through Georgia. It is expressly said that the coming of the Son of man shall take place "immediately after," and not before, the setting up of "the abomination of desolation." The tribulation attending "the abomination of desolation," shall be a time of trouble, such as never was since there was a nation, even to that same time; such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days of that tribulation should be shortened, there should no flesh be saved; "this desolation is general, and of course includes all flesh, all nations of the earth."

And all this was revealed to Daniel, the prophet as taking place, not at the destruction of Jerusalem by the Romans, but "in the time of the end, and of the resurrection." In the ninth chapter and twenty-seventh verse of Daniel, we are told that "he" (Antichrist) "shall confirm the covenant with many for one week (seven years), and in the midst of the week, he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations, he shall make it desolate even until the consummation." In the eleventh chapter and thirty-first verse, we read, "And arms shall stand on his" (Antichrist's) "part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." In the twelfth chapter, and eleventh and twelfth verses, we read, "From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." This is certainly very plain and definite language. And it is to this that the Saviour refers. And now, who

does not see that this "abomination of desolation" could in no manner refer to the Roman armies and the destruction of Jerusalem, for the daily sacrifice was not taken away until the Romans had besieged the city. There were no two thousand two hundred and ninety" literal, spiritual, figurative, or any other kind of days, between the taking away of the daily sacrifice and the destruction of the temple. The Romans surrounded the city at the feast of the Passover, and after a siege of only six months, it was taken, the temple burnt, and its foundations ploughed up, so that literally not one stone was left upon another.

(Remainder next week.)

THE ADVENT HERALD.

TUESDAY, JULY 4, 1865.

JOSIAH LITCH, EDITOR.

THE MILLENNIUM—VARIOUS VIEWS.

In our last on this subject we gave our views of the closing up of the millennium. But the question is urged, if this is so, how is it that the general judgment is introduced at the close of the millennium, and after the final assault on the beloved city, the overthrow of Gog and Magog, and the casting of the devil into the lake of fire?

We find the answer to this in the fact, that the book of Revelation consists of a number of parallel lines of prophecy, each running down to the termination of that line of events; and that the seer was then taken back, commencing with another line, running parallel with it, at least in part, to its termination.

Thus we understand the writer of that book to have given us the order of events introducing and consummating the day of judgment, in the order in which the several events stand related, till consummated at the close of the millennium. In this process we have the consecutive execution of judgment on all classes.

The word *judgment* is used in the Bible in three distinct senses.

1. In the sense of a civil ruler, as the judges under the law.

2. As a magistrate in a tribunal of justice where the case of an arraigned person is traversed according to law and evidence, and the award or acquittal or condemnation awarded.

3. As an executive proceeding in which a previous sentence is executed.

The first is used by the Saviour Matt. 19: 28. "Ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit on twelve thrones, judging (governing) the twelve tribes of Israel."

The second sense is used by Solomon, when he says: "God shall bring every work into judgment with every secret thing, whether it be good or evil." Eccl. 12: 14.

The third is the executive sense, as in 2 Cor. 5: 10. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body according to that he hath done, whether good or bad."

The judicial proceeding precedes the executive, and the executive is governed by the judicial proceeding. We do not execute a criminal and then try the case; but try him first, and if found guilty, execute him; if innocent, release him. An innocent person may be held in confinement until the judgment is awarded, when his release, if he is cleared, is immediately ordered. The guilty, if convicted, must be sentenced, and the execution of that sentence is left to the executive authority. It may be immediately executed, or the prisoner may be remanded to the common jail to await the decision of the executive. The sentence is final when once pronounced.

Such, we understand, will be the proceeding of God in reference to the human race.

1. That the dead, who live in spirit according to God, will in spirit be arraigned and tried before the second advent of our Saviour, when the books will be opened, and the dead be judged out of the things written in the books according to their works. That they will be judged (tried) the same as men in the flesh, but live according to God in spirit. 1 Peter, 4: 6.

The sentence then pronounced will then be irrevocable; the saints being justified will immediately be raised from the dead and released; changed from corruption to incorruption.

But the wicked being condemned, will be sentenced to "everlasting fire prepared for the devil and his angels." But although sentenced, the sentence will not be immediately executed; but they will be left in Hades for a thousand

there, all the weeks or years began with the seventh month.

2. It is impossible to get six seed times and six harvests in Judea, in six years, if the year begins with the callander year, in the spring.

3. The seventh, not the first year of the week, is the Sabbath. Hence, the 49th and 50th years must both be years of rest. The complete cycle was 50 years, at the end of which a new cycle began.

ITEMS.

The Young Men's Christian Association have purchased Ford's Theatre, where President Lincoln was assassinated, as a general headquarters of their institution, a depot for books, and a library. They gave one hundred thousand dollars for it.

The 4th of July will be extensively observed and celebrated in the late rebellious States, the present year.

The food crops of the United States are likely to be more abundant than they were ever known to be in any year of our history.

Mr. Lincoln left about \$75,000 invested in U. S. bonds.

The telegraph connecting America with Russia via Behring's Straits, is rapidly progressing. The present year bids fair to connect the Old and New World by telegraph in both directions; the Atlantic and Pacific, thus putting the world in communication.

A boy in New York State, who did not wish to go to school, went out and put his arm on the railroad track where it cut off, that he might not be sent to school.

Mrs. W. H. Seward, wife of the Secretary of State, died at Washington on Tuesday of last week. Mrs. Seward, though, in delicate health for many years, repaired to Washington upon the intelligence of the attempted assassination of her husband and son, where, amid care and solicitude, she held out until both were considered convalescent, when her over-taxed body and mind yielded to a pressure which a constitution so delicate could no longer resist. Her remains were taken to Auburn, N. Y., and were accompanied by her husband, son and daughter.

Correspondence.

INK-DROPS FROM WISCONSIN.

Bro. J. Litch.—It has been a long time since I have troubled you with an article, and I only propose sending a brief one now. But how extremely beautiful everything pertaining to nature looks this morning, after a fine rain, which we have so long needed. The bright sun is just above the eastern horizon, and his resplendent beams shoot along every avenue of creation, filling a lover of nature with gladness; yes, and perhaps the "hills rejoice" with us. The larks are chanting their morning hymn upon their gum-stalks, and the robins are full of joyousness and glee. The grass looks green and fresh, and the red and white clover tops present a cheerful look. Indeed, how purely splendid it is to gaze upon the flitting clouds, hurrying to some distant corner of the universe; great when we consider this as the only sphere of creation, but how infinitely small compared with the millions of rolling orbs scattered throughout the immensity of illimitable space, which God has thrown from his hand for the dwelling-places of beings of his own creation. In its broadest sense, this earth is a mere foot-ball, yet it is large enough for fallen man to engender a great amount of mischief.

Let me say here, in regard to nature, that I was truly very much delighted on a recent evening, on viewing the Aurora Borealis, whose changes, radiations, shooting cones, like a minaret, and double arch, sweeping across Cassiopeia, all of which spoke of some unseen power. But enough of this.

The Advent camp-meeting is spoken of by the papers as being well attended, and generally successful, much pains having been taken to secure conveyance to the grounds. Quite probably you have received the particulars from some of your preachers here this time. Other denominations are making preparations for grove meetings.

The fair for the benefit of the Soldier's Home in Milwaukee, is to commence in that city the 28th inst. Truly, Wisconsin is never behind in any benevolent act, and especially that which pertains to the welfare of those who aided in putting down the greatest rebellion of modern times.

The live eagle who has passed through seventeen battles, has been the means of creating a fund of \$20,000, by the sale of his photograph, which is a very true likeness of his eagleship, while he is sitting upon his perch. I have called him by his name (which is "Abe"), and with the sagacity of the feathered tribe, would turn his head to you; you go to the opposite side, and say "Abe," and he turns his eye to you that side, still holding on with his claws, his rabbit or fish, which he may perchance be eating at the time. He is in Chicago now, and will be in Milwaukee to the fair. He belonged to the 8th Wisconsin regiment.

There is a prospect for an average crop, though the chinch bugs may destroy it yet. But I will close. Yours in haste,

J. S. BLISS.

Deer Creek, Wis., June 16, 1865.

THE NEW TRACTS.

Bro. Litch.—I have been reading the pamphlet entitled "Jerusalem in gloom and glory," published by the A. M. A., and wish to commend it to the notice of all those who desire a clear and concise argument to put into the hands of any one who is still under the delusion that the "stone" spoken of in Dan. 2 struck the "Image" near 2000 years ago; and has been "slowly" (oh how slowly!) grinding away ever since.

It is truly a timely and valuable production. May the Lord use it for the enlightenment of many.

I will also add my complete satisfaction with the little tract "Does the soul live in Death?" Let them be widely circulated.

H. F. B.

THE REVIVAL IN ENGLAND.

We have several times called attention to the great work which is being carried on in England, by means of out of doors meetings. The following from the "Review" of June first shows that it is still being prosecuted with vigor. When shall we see such a movement in this country?

LEICESTER.—It has cheered me many times to read of the various efforts put forth in different places to bring poor sinners to a knowledge of themselves, and to point them to "the Lamb of God that taketh away the sin of the world." I am happy to be able to inform you, and the dear brothers and sisters who read our precious little weekly, very welcome visitor, the *Review*, that our little happy band have commenced out-door operations, "going without the camp, and bearing the reproach of Christ." Every evening this week we have had out-door preaching in various parts of the town, and of a truth the presence of the Lord of the harvest has been with us. One sure sign that good has been done is, the enemy has been roused. We take it for granted, when strongly opposed by Satan's agents, infidels, skeptics, etc., that there is a contest going on, and we know, he that is for us is more than a match for all that can come against us. We have great encouragement to still keep going on, waging war against sin and its author. On Wednesday evening, May 27, we took our stand on the same spot of ground where the landlord of the public-house amused himself with beating a drum last summer to annoy us. A drunken man came to oppose us, but while describing the love of God in the gift of his dear Son, and the voluntary giving of himself to die instead of us guilty rebels, (the poor drunkard amongst other sinners), the poor deluded, sin-bound slave was silenced, and very soon he, amongst many others, began weeping. O, what a glorious sight to see the hard, rocky heart melted into tenderness under the sound of the word of life! At the close of the service, I gave him two or three suitable tracts and a kind word of advice, with a welcome to come again, and he was very thankful. A young man rose up in a fellowship meeting, some two or three weeks since, at one of the chapels here, and said he thanked God that he ever went to hear Mr. Bryan and Mr. Sharman last summer. He said, "I went, amongst others to scoff at and mock them, but the Spirit of God came upon me, took hold of my heart, and I have been a member of Christ's Church militant about nine months. I believe, by God's help, I shall join the Church triumphant. Bless the Lord, O my soul." Is not this very encouraging? Five or six hundred tracts have been circulated after three meetings, and the people in general seem thankful for them. I shall be very glad if any dear brother or sister may feel disposed to help us with a parcel. Our dear brother, G. Miller, of Bristol, has given us a start with some, for which, in the name and for the service of Jesus, we are very grateful. Somehow or other, the people have an idea that God and his children are, in a sense, enemies to them; but when listening to the story of the cross, this prejudice seems removed. If we had the means of inviting one or two hundred mothers to a free tea and gospel preaching, we think we should be able to ask some to attend who seldom or never hear the sound of Jesus' name, except in blasphemy, and I feel assured great good must be the result. O, if we had the means of showing the miserable downcast ones, our real heartfelt love for their everlasting welfare, we should be making a way to their hearts for the reception of the word that bringeth joy and addeth no sorrow. Pray for the Holy Spirit to be poured out upon our townspeople, and for a mighty revival of God's work.

APPROPRIATE DISCIPLINE OF THE YOUNG.

"Certain it is that minds are different at birth, and require as different a treatment, as Iceland moss from cactuses, or bull-dogs from bulfinches; certain it is, too, that Julian, early submitted and resolutely broken in, would have made as great a man as Charles, naturally meek, did make a good one; but, for the matter of educating her boys, poor Mrs. Tracy had no more notion of the feat, than squaring the circle, or determining the longitude. She kept them both at home, till the peevish aunt could suffer Julian's noise no longer; the house was a Pandemonium, and the Giant grove too big for that castle of Otranto; so he must go at any rate; and (as no difference in the treatment of different characters ever occurred to any body), of course, Charles must go along with him. Away they went to an expensive school, which Julian's insubordination on the instant could not brook—and accordingly, he ran away; without doubt, Charles must be taken away too. Another school was tried; Julian got expelled this time; and Charles, in spite of prizes, must, on system, be removed with him; so forth, with like wisdom, all through the years of adolescence and instruction, those ill-matched brothers were driven as a pair.

Then again, for fashion's sake, and Aunt Green's whims, the circumspect mother, notwithstanding all her inconsistencies, gave each of them prettily bound hand-books of devotion; which the one used upon his knees, and the other lit cigars withal; both extremes having exceeded her intention; and she proved similarly overreached when she persisted in treating both exactly alike, as to liberal allowances and liberty of will; the result being that one of her sons 'foolishly' spent his money in a multitude of charitable hobbies; and that the other was constantly supplied with means for (the mother was sorry to say it, vulgar) dissipation. By consequence, Charles did more good, and Julian more evil, than I have time to stop and tell of.

If anything in this life must be personal, peculiar and specific, it is education; we take upon ourselves to speak dogmatically, not of mere school-teaching only, *musica, musca*, &c., nor yet of lectures on relative qualities of carbon and nitrogen in vegetables; no, nor even of schemes of theology, or codes of

morals; but we do speak of the daily and hourly 'reining-in,' or letting out; of discouragement in one appetite, and encouragement in another; of habitual formation of characters in their diversity; and of shaping their bear's-cub, or that child-angel, the natural human mind, to its destined ends; that it may turn out, for good, according to its several natures, to be either the strong-armed, bold-eyed, rough hewer of God's grand designs, or the delicate-fingered polisher of his rarest sculptures. Julian, well-trained, might have grown to be a Luther; and many a gentle soul, like Charles, has turned out a coxcomb and sensualist."—*Upper*.

GOD NEAR.

The thought that God is near, is, to the soul that is reconciled to him, unspeakably precious. He whom angels adore, who is the light of the universe and the glory of Heaven, who can fill the soul that loves him with joy and praise—has verified to his saints the assurance, that if they draw nigh to him, he will draw nigh to them. In gloom, his presence has cheered them, and in trials they have found refuge in his strength. In solitude, in calamity, in prison, when heart and flesh fail, he is near. Though riches take to themselves wings and flee away, though friends prove faithless, though earthly hopes wither, the heart may still stay itself on him. What heroism the martyr has shown, sustained simply by the sense of a present God! How heaven has seemed to stoop to earth and embosom the lowliest dwelling, if only beneath its roof the prayer of faith was uttered, or the heart opened! How the darkness of the valley of the shadow of death has vanished as the saint leaned upon the rod and staff of a present God!

Faith, that opens the mind's eye to unseen realities, reveals to us the smile of a Father in heaven bending in pity over his weak and erring but penitent child. He is near to hear the unspoken want, to interpret the inarticulate sigh. He is near to guide and counsel and sustain. The saint pillows himself upon the bosom of his love. He communes with him in "the still hour." He listens to his voice speaking in the everlasting oracles and the unchanging promises. It matters little where on earth it may be. An Eliot, in the Indian's wigwam, a Schwartz amid India's jungles, a Martyn on his persian death-bed, all find themselves alike surrounded by the same all-embracing presence; and the ocean wanderer feeling that that presence makes his bliss, can exclaim—whether in storm or calm—in the last words of Sir Humphry Gilbert: "It is as near to heaven by sea as by land."

Who would not crave the heritage of those who in all their way walk with God, and enjoy his presence? It is the consciousness of that presence that turns every resting place into a Bethel, and every place of prayer into a Tabernacle, that takes from the mind the oppressive sense of solitude, and makes heaven near while yet we linger in mortality. Soon we shall have the full vision of him whom not having seen we love. Though unseen, his everlasting arms enfold the child he loves, and his guiding council directs its steps.

A BLIND WOMAN RESTORED.

An interesting young woman, twenty-two years of age, born stone blind—partly educated in the family of a clergyman, all this time by finger alphabets, as we see blind men tracing the letters in one or two places in town—blind for twenty-two years, was restored to perfect vision in four days by a surgical operation, and to partial vision in two minutes. This young woman in an instant, having been twenty-two years and from her birth stone blind of congenial contract, began to see as those deaf mutes in Paris began to hear for the first time. The effect on the young woman was most curious, and something of this kind. She saw everything, but there was no idea whatever of perspective. She put her hand in the window to try to catch the trees on the other side of the streets then in Moorfield; she tried to touch the ceiling of a high ward; she was utterly ignorant as of common things—e.g., what such things as a bunch of keys were, of a silver watch or a common cup and saucer; but when she shut her eyes and was allowed to touch them, (the educated sense), she told them at once! She could almost distinguish the greasy feel of the silver ball crown from the cold, dry, harsh feel of a copper penny. Her joy was excessive when shown some mince-pie and sweet pea that one of the surgeons had accidentally in his coat, for it seems she knew all the plants in the clergyman's garden by the touch and smell. She looked at the bunch of keys, and with equal blankness at the flowers, then shut her eyes so as to recognize them. All this took up less than five minutes! But she failed to say, as well as I now remember the case, "these are flowers." But on my saying, when she opened her eyes again, "Why these are flowers." "O, so they are," she replied, shutting her eyes quickly, and putting them to her nose, "this is mignonette," etc.—*Scientific American*.

THE PULPIT AND THE PEW.

"Where do you attend church, Mr. Gage?" I asked of a friend, not of my own denomination, who had recently removed to the city. "Not where you expected, I'll venture to say," was the reply. "Ah! how is that?" "I'll tell you. You have so often spoken of the Rev. Mr. Smith as the ablest man in the Orthodox line here, that I am sure you counted me as a hearer at Bateman Street; and so I fully intended to be." "And are you not?" "No, I go to Hews chapel; Mr. Brown is my minister."

"James Brown suit you better than Mr. Smith? Why, he can't hold a candle to him in preaching!" "He has not Mr. Smith's fine classical education, I know; he is inferior to him in oratory; he lacks the finished grace of manner which distinguishes your favorite; but he

preaches the gospel as clearly and forcibly; and then I can pray with him so much better than with the other."

"What do you mean by your last remark?"

"Just this, my friend. Mr. Smith's prayers are too eloquent, and I may add, too elegant for me. His thoughts are so sublime, his arrangement of them so artistic, and his periods so beautifully rounded, that he attracts my attention to himself, instead of bearing my desires to heaven. Mr. Brown is the reverse of all this. In language as plain and unadorned as a child's, he lays bare the heart of a guilty, helpless, needy sinner before the pitying eyes of a compassionate Father, and loving Saviour. I feel the condition which he expresses so simply; I see the listening ear and the beckoning hand of mercy; and my desires spring up to the Almighty Helper so warmly and so earnestly, that I can scarcely realize, when the prayer is ended, that another's words have borne my petition for me. It is a great thing to me to have my heart go up in the prayers of the sanctuary, as well as in those of the closet."

"You are right, friend Gage, though I never thought of it before."

BUT A WORD.

Dr. Wisner once gave the following leaf his experience:

While on a journey for health, in 1812, on a hot, sultry day, I called at a farmhouse in one of the beautiful towns in Berkshire county to procure a drink of water. There happened to be no one in the house but a young lady, apparently about sixteen years of age, to whom I was introduced by my travelling companion, and from whom I received a glass of that refreshing beverage which flows in such rich abundance from the hills of New England.

As I rose to depart, I took her hand and said, "Permit me, my dear girl, before I leave you, to inquire whether you have yet given your heart to your Saviour?"

She replied in the negative, while the tears that stole down her cheek showed that she was not without feeling.

I then said to her, "My child, I am a minister of Jesus Christ, and as such, it is not only my duty, but my privilege, to offer you eternal life, upon the condition of your repenting of your sins, and putting your trust in him; will you accept this offer?"

She answered with deep emotion, "I cannot decide that question now."

I said, "You will have to decide it now. Jesus Christ is beseeching you, by me, to be reconciled to God, and if you do not choose to tell me what your decision is, he will take the answer from your heart, and it will be recorded in heaven that you have either accepted the offer of eternal life, made to you by your Redeemer, to-day, or that you have rejected him again."

She seemed to take a new view of her fearful responsibility, and wept convulsively, but could not be prevailed on to tell me what her decision was. After repeating some appropriate passages of Scripture, to show her her duty and her danger, I left her, expecting to see and hear of her no more, until we should meet at the judgment seat of Christ.

Years afterward, on stepping upon a steamer in New York to go to Philadelphia, my name being called by some of my friends on board, a gentleman came up to me, and asked me if my name was Wisner. On being answered in the affirmative, he inquired if I had ever been in the town of—, Berkshire county. I told him I had passed through it in 1812. He then informed me that when he was coming from home, a lady requested him to say, if he should meet me on his journey, that she was the individual who gave me the glass of water; and what I said on that occasion sunk so deeply into her heart that she could find no rest until she hoped she had closed in with the offer of her blessed Lord, and that she wished me to accept her thanks for what was to her, truly, "a word spoken in season."

A SINGULAR DISCOVERY OF MURDER.

A few years ago, a Mr. Martin was murdered at a place called Bilgay, and this murder was afterwards discovered in a most singular manner. The crime was committed on the 9th of February, on the high road, at one o'clock in the afternoon. The shot entered Mr. Martin's heart, and he fell down dead. He was returning from collecting some small sums of money, and had only five guineas about him, of which he was robbed, as well as of his watch and ring. The charge of the gun was rammed down with written paper. This had been carefully taken up and carried away with the body. The writing was still legible. On this piece of paper there were expressions which are used in glass manufactories; but the paper was old, and bearing a date of near fifteen years back. Upon this single indication, the officer went to the owner of the glass manufactory at Bilgay, examined his books, and succeeded in finding an article relative to the delivery of some glass of which the paper in question was the bill of parcels. The suspicion immediately fell on the son-in-law of this individual. The man had been out of the country for ten years, and had only recently returned. Orders were given to arrest the person suspected. When the officers came to him, he was on his knees, in a state of terror. In his fright he confessed the murder, and then showed where the watch and ring were to be found concealed beneath the thatch of his house. By this slight event of an undetected scrap of paper, justice overtook the offender. The remarkable manner in which offenders are detected was lately seen in the case of a robbery. After the robbery, an officer, while walking in the streets of London, met two men of ill-repute, and remarked that both of the men were wearing new boots. He took it for granted that these men had been confederates in some burglary, and that the boots were the results of the spoil. Upon this slight circumstance, the officer apprehended the men, and these men proved to be the identical persons who had com-

mitted the recent robbery, to which there was not the slightest clue, had not the offenders been betrayed by their own boots!

JERUSALEM.

Sir Henry reports that Capt. Wilson and the party of English engineers who are now making a survey of Jerusalem, have discovered an arch of the Temple causeway mentioned by Josephus. This arch is said to be about fifty feet in span; to correspond, in style of masonry, to the Haram wall in its best parts; and to be in a very good state of preservation. We infer that the work is Herodian. Now, this discovery is of very high value; not only in indicating the exact position of the Tyropæon bridge, but as proving, by an example, that the foundations of Zion were not destroyed after the great siege. This fact made pretty certain by the new discovery, a vast field is thrown open to the explorer. If one of the arches of that mighty roadway could be covered with dust and waste, so as to lie hidden in the soil for eighteen hundred years, why not all the lower chambers of the palaces and houses which adjoined the royal bridge? The first wall ran along the slope of Zion. Near the newly recovered arch stood the palace of Agrippa; not far from it were the mansions of Ananias, Annas and Caiaphas. A little controversy with the spade in that quarter will be better than a thousand debates in books and lectures. Old Jerusalem lies buried in the wreck; and those who want it must dig it up. Meanwhile Mr. Grove suggests that the Assyrian Excavation Fund—of which there is a balance in Mr. Murry's hands—should be devoted to the prosecution of labor in this new field. With a good plan and a catholic purpose, it would not be difficult to raise a sufficient sum to carry out such works.—*Athenæum*.

THE ITALIANS.—We doubt whether the common people of Central and Southern Italy, the peasants—the "contadini" of the country, and the lowest class of those living in the cities, are not a whiter more civilized now, in this nineteenth century, than they were in any other age, however remote. We believe that the Coliseum of Rome could be filled to-morrow to its utmost capacity, with an audience as eager to witness the death-sports of gladiators, or the massacre of criminals by wild beasts, as in the worst days of Nero. We shrink from saying this, and yet we believe it true. The proof is abundant.

The atrocities—mere wanton cruelties—of the brigands which infest the country are well known. They are indeed too loathsome for recital. The frequent assassinations which occur everywhere and upon the smallest provocations—the fear of each other's vengeance which renders it difficult to secure evidence in case of crime—the cruelty to their animals—from their poor, patient, overladen donkeys, to the little blind kittens, thrown out in the streets to perish by being eaten by dogs or crushed by wheels—their revolting sepulture of their own dead, and still more revolting treatment of dead heretic strangers; all these are patent facts, and condemning proofs of the semi-barbarism of the classes of which we write.

"GOOD SHEPHERDS."—There is a Roman Catholic institution in St. Louis, of ambiguous antecedents, known as the "Good Shepherd," whose inmates appear to be "wolves in sheep's clothing." A few days since, they kidnapped a young lady named Isabella Pelletier, the daughter of a wealthy citizen, who had gone a journey to California, and placed her under the tender care of the wolves. A *habeas corpus* was obtained by the friends of Miss Pelletier, but before it was served, the Superior of the "Good Shepherd" deemed it safe to release the young lady. The Superior informed Miss Pelletier that she was of age, and she did not desire to restrain her of her liberty, and see her weeping all the time. The young lady returned to her friends, greatly exhausted, not having eaten anything, we are informed, since she entered the "Good Shepherd." She reports that there is a young lady there from Carondelet—Miss Maggie Abbott—confined in this female Bastille for aiding a young lady to escape from the convent at Carondelet, for the purpose of marrying the husband of her choice. The account she gives of the character and conduct of the inmates of the "Good Shepherd," is not very flattering, and she was delighted at being allowed to quit their society.—*Chicago Tribune*.

A SIMPLE AND HONEST GIVER.—The following is a copy, *verbatim, et literatim*, of a letter enclosing twenty dollars, received by Rev. Geo. W. Woods, D. D., Secretary A. B. C. F. M., March 3, 1865:

"doctor wood use must to give the lord some money and use cant take it my self and if use could use do not knows where to take it and use think you must be a honest man going all over the world about the lords work—and so use says to myself—yes use can trust him and use gives to your society in september and now give to education society what belongs to new school, for use not old schol ten dollar to bible society five dollars to salors society three dollars it mister makes temperance two dollars tell all these folks use their friend and when use all get to heaven they know my name and that will be time enough and then use know if you is honest with me."

KEEP YOUR EYE ON THE COMPASS.—While coming down the coast of Maine a few weeks ago I went out one night, to see the pilot steer the ship. The night was dark and no land was in sight. In the pilot-house, hung a lantern, which threw its light down upon a small open box. Within the box was a mariner's compass, with its little trembling finger. On this spot the pilot fixed his eyes, and held them there. It was wonderful to see with what perfect faith the pilot reposed upon his mysterious guidance. It was to him, like a divine finger, pointing out the way amid the darkness and the deep. The Bible is the finger of God, pointing out the way of life, amid the dangers that surround our path. It is a divine finger, let down from Heaven, that man may not err

and that every soul might find the path that leadeth to eternal life. Keep your eye upon this safe, unerring guide. It will lead you safely through all the dark, deep waters, and bring you in peace to the sweet green shores of Heaven. Some day, you will look up, and you will see directly before you the golden spires of that City of Light.—*Gospel Herald*.

THE HOST OF TEMPERANCE.—This new order is being organized in various parts of Indiana and Illinois, with marked success. It is not a secret society, but a society with some secrets. It demands total abstinence of its members, and something more. Its primary object is to suppress tippling-houses. That is no secret, but how they propose to do it, that is one of the secrets. Its existence in any place need not be a secret; but what they do is not to be made public till their plans are matured. It proposes to bring some strategy to bear in its operation. It will aim at reforming drunkards as a secondary measure only—having as its primary object to prevent the making of drunkards. It will not publish to the world the number of its members, or the names and localities of its camps. It intends to be a dangerous institution before it is done with the liquor traffic. It receives males and females in its ranks on equal terms. It intends to accumulate a large fund of money for the execution of its purpose. A Grand Camp will be organized in Indianapolis in June. The precise time and place will be known only to the members. Information in greater detail can be had by addressing me at Indianapolis, Ind. T. A. GOODWIN.

A PROFITABLE MISTAKE.—One day, as Felix Neff was walking in Lausanne, he saw at a distance before him, a man whom he took for one of his friends. He made up to him, tapped him on the shoulder, and before looking him in the face, asked him: "How does your soul prosper, my friend?"

The stranger immediately turned round and looked at him in surprise. Neff perceived his mistake, apologized, and went his way. About three or four years afterward a person came to Neff, and introducing himself, said he was indebted to him for his inestimable kindness. Neff did not recognize the man, and begged that he would explain himself. The stranger replied:

"Have you forgotten a certain person whose shoulder you once touched in one of the streets of Lausanne, and whom you asked: 'How does your soul prosper?' It was I. Your inquiry led me to serious reflection, and now I find it is well with my soul."

"Lo, all these things worketh God oftentimes with man, to bring back his soul from the pit, to be enlightened with the light of the living." Job. 38: 29, 30.

PRESIDENT LINCOLN'S RELATIVES.—The St. Louis Republican says the statement which is obtaining currency through many newspapers, to the effect that the late President had no blood relatives save his two sons, is incorrect. Josiah Lincoln, his brother, left Harding county, Kentucky, at an early date, and settled in Harrison county, Indiana. He died many years ago, leaving two sons, Thomas and Jacob, and several daughters. Thomas is also dead, but left a large family. Jacob is still living on the old place in Harrison county, and has several children living, although two of his sons have been killed during the war. Josiah Lincoln, sons and grandsons, were all farmers, in plain if not poor circumstances, but hardy, honest and industrious.

SURE TEST OF LIFE.—When a person apparently dies, and there is the least possible chance that life may not be wholly extinct, and especially if the person suddenly dies, as is supposed, the friends have only to apply a piece of very hot iron to some portion of the body for about a minute, and if the flesh blisters from the application of the heat, then there is life, and proper means should be used to restore animation. If the flesh does not blister, then the person is surely dead. Another test is lancing or cutting the flesh, or severing a vein or artery. If blood flows, there is life; if no blood flows, all life is extinct.

EGYPT.—Dr. Thompson, writing from Egypt a short time since, describes the inhabitants of Cairo as lazy and filthy; the streets unpaved, narrow, and dirty; the merchants sitting cross-legged, or tailor-like, outside their stores, lazily smoking their pipes, regardless of their business; dirty bazaars, hotels, and private houses; shoeless, bare-legged, dirty Egyptians, some with their burdens on their heads, some with their skin water-bottles on their backs, and others driving lazy donkeys. And so it is all over the land once famed for corn and wine, and flowing with milk and honey.

MOUTH-MUD.—A Converted Hindoo, on being assailed with a torrent of profane words from his idolatrous neighbors, went up to them, and asked—

"Which is worse, the abusive terms that you are just using, or the mud and dirt that you see lying on yon dunghill?"

"The abusive terms" was the reply. "And would you ever take into your mouths that mud and dirt?"

"Never."

"Then why do you fill your mouths with the abusive term, which you confess to be the worst of the two?"

"Confounded with this rebuke they retired, saying that 'the argument was but fair'."

SELF-PRAISE.—Liberalism is a kind of tickling to the soul; 'tis hard to conceal the pleasure of it, to keep it from boiling over, from running out at the mouth in vain glory.—*Hammond*.

NEGRO SUBSCRIBERS.—A correspondent of the *Times*, writing from Chicago, says: "I saw, a day or two ago, a club of seventeen subscribers to one of our religious weeklies, from Natchez, Miss., all of them freedmen, recent slaves. Every one paid a

year's subscription in advance. I could but think, what must be the feelings of these new-made men, as they went to the post-office and asked for and received a paper of their own, for which they had subscribed and paid—a newspaper, too, from the North, towards which their hopes and hearts have been so long directed."

ANECDOTE OF FATHER TAYLOR.—As Father Taylor was giving a temperance address in Rockhill meeting-house, a certain drunkard was so offended with his severe, but truthful remarks that he rose up and began to hiss the speaker. Instantly Father Taylor turned the attention of the large audience to the insolent rowdy, and then very forcibly said, as he pointed to his victim, "There's a red nose got into cold water, don't you hear it hiss?"

WHITE AND BLACK.—Mr. Rogers, a legislator from Milford, remarked in his place, the other day, that he never heard of a negro who was a passable mechanic. Whereupon Thomas Peterson, a colored man of the same town, challenges Mr. Rogers to a trial of skill, both being ornamental carriage painters.—*Chr. Sec.*

BEAUTIFUL SHOW.—The 60,000 tulips planted by Messrs. E. G. Henderson and Son in the Gardens of the Royal Horticultural Society, England, present a sight such as has never been seen before in that country. They are now in full bloom.

A singular accident occurred a short time ago in the Church of St. Paul, at Treves, in Prussia. A number of young girls were taking their first communion, when a lighted taper fell on one of their thin muslin dresses which was set on fire. The flames instantly spread to others, and although extinguished in a short time, several of them were severely burned.

EDMUND RUFFIN, of Virginia, who fired the first gun on Fort Sumter, is dead. He committed suicide by blowing his head off with a gun. A memorandum was found among his papers, says the *Richmond Republican*, stating that he could not live under the Government of the United States; that he preferred death to doing so.

A man in New England, who recently invested two hundred dollars in one of the institutions which distribute articles of jewelry at one dollar each, got watches and jewelry which purported to be worth five hundred and ninety-nine dollars, but on sending his prizes to the Assay Office to be melted, he found that there was just nine dollars and sixty-two cents' worth of gold and silver in the lot.

CLEARFIELD COUNTY CAMP-MEETING AT COOPER.

Will begin Aug. 18th, and hold till Wednesday eve, the 28d. It will be held in the grove adjoining the meeting-house, on the land of Bro. Abraham Brown. Arrangements will be made for the accommodation of those who may attend from a distance. Let all the friends rally to this first Messiah camp meeting in Clearfield county.

M. L. J.

Kylertown, June 24th, 1865.

AMERICAN E. A. CONFERENCE.

The Committee on place for holding our next Conference announce that it will be held at Waterbury, Vt. As this will be our Quarter-Century Anniversary, we trust all our friends will make immediate arrangements to be present. J. PEARSON, Jr., Pres.

Arrangements will probably be made for half-fare over the Fitchburg route to the above Conference and back. En.

MESSIAHIAN CONFERENCE, C. W.

The meeting of this Conference will be held at Fingal, Wednesday, July 26th, 1865. The meeting was deferred from the time fixed for it in the winter to the period now fixed upon, because we hoped to have more assistance and a more profitable meeting.

The Advent Herald.

"Behold, I come quickly." "Occupy till I come."

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Communications.

Original.

THE VISION OF FAITH, OR EXIT FROM EGYPT.

By C. PATTERSON.

When high on the peak of Faith's mountain I stand,
With the eye of my spirit I view the blest land
Where the holy Shiloh from heaven once stood,
And the plain was lit up with the glory of God.

I see all the wonders of Moses there wrought,
When the hosts of the mighty from Egypt were brought,
But the judgments of God on the sinners were known,
From the slave in the field to the king on his throne.

I think of old Pharaoh, how hardened he stood,
When the rivers of Egypt were turned into blood;
Of the frogs, and the lice, and the swarms of the fly,
And the murmur in Egypt, till thousands did die;

Of the boils and pestilence, the fire and hail,
Of the locusts, the darkness, the anguish and wail;
Of the plague in the land when the first-born was slain,
And the strength of the nation was filled with vain;

I see all the tribes of Israel set free,
In their paths through the desert, that leads to the sea,
Where the mountains of granite loom up to the sky,
Like the walls of a fortress, their strength to defy.

'Twas here that the faith of God's servant was tried,
When the murmuring hosts, even God had denied;
But he stretched forth his rod on the angry wave,
And the arm of the Lord was shown mighty to save.

I see them again, as they march through the deep,
With their waters congealed, like the mountain so steep,
But in God is their strength, they have nothing to fear,
They march through the waters 'twixt waves rolling high.

'Tis the parting was calm 'neath the foam of the spray,
For the hand of the Lord held the sea on that day.
They have landed at last on the Arable side,
With a cloud for their shield, and a light as their guide,
And the voices of Pharaoh are known never more.

But hark! 'tis the music of harpers I hear,
And the notes of triumph from the harp and the lyre,
For Miriam is chanting a song to the free,
For the horsemen and chariots are lost in the sea.

They march through the desert till Horeb they gain,
Off from hunger and thirst they are wont to complain;
But the waters gush forth from the rock at their foot,
And their camps are supplied with abundance of meat.

I see them again at Mount Sinai's base,
Where the presence of God has awe-stricken the place;
'Neath the thunder and cloud where the lightning is given,
And the Law from the mouth of Jehovah is given.

But lo! while the Mount is radiant with flame,
And the voice of its thunders y' echo his name,
They are summoned to God of their fathers' land blest,
For the mountains of Canaan are pressing their way,
And the hearts of the heathen are filled with dismay.

They journey along I with wonder behold,
That the place of God's glory is now their abode;
Conferred with Abram, and above to divide,
The people of Israel from Moses, their guide.

Then the justice of God could no longer forbear,
Nor his mercy the doom of the rebels could spare;
But the earth moved beneath, as to welcome their doom,
And opened her mouth to prepare them a tomb.

Their journeyings I view until Nebo is seen;
'Neath the shades of its cliffs looms the olive so green;
They are the waves of Aral so sluggishly wave,
O'er the plains of Gomorrah and Sodom's dark grave.

At the base of this mountain God's servant must rest,
No marble-capt dome rears its form on his breast;
But the angel of God hath prepared him a tomb
Neath the shade of the palm, where the wild roses bloom.

From the summit of Pisgah his Canaan I see,
And the midst of the Jordan so rapidly flows;
There the waves of the Jordan so rapidly flow,
And the songs of thy birds thrills joy in the soul.

There the mountains of Judah majestically rise,
And the cedars of Lebanon are waving their flags;
Where the waves of Kedra are rolling along,
Where the Canaanite chants his monotonous song.

There, too, Abraham the hope of his promise was given,
And his seed should be great as the numbers of heaven.
There the angel of Jehovah to Jacob appeared,
When the vengeance of Esau, his brother, he feared.

And there on Moriah the altar was made,
Where Abram the faithful his God once obeyed;
There the offering of Isaac, as one to be slain,
And the angel of Jehovah to Jacob appeared again.

Here the vision must end, though the half is untold,
Should I speak of the triumphs of Israel of old;
When the hosts of the heathen rolled down like a flood,
Till the mountains were strewn with the wounded and slain.

And the Captain of Israel would victory gain,
Then the moon stood confounded at Achan's vale,
At the scene of the conflict her visage was pale,
For the carnage was great by the edge of the sword,
For Israel that day was avenged by the Lord.

[Original.]
DAY OF CRUCIFIXION.
Mr. Editor.—In addition to the evidence presented in the article on the "Day of the Crucifixion," to show that the Passover was not eaten on the night of the betrayal, there is more evidence, as we shall find by examination, Matthew and Mark both testify, that two days before the Passover, Judas went and bargained with the chief priests to betray Christ. Luke, in addition to this bargain, says, that "They covenanted to give him money, and he promised, and sought opportunity to betray him unto them in the absence of the multitude." Ch. 22: 1-5.

Now this bargain being made two days before the Passover, not a night could pass after without affording him the coveted opportunity to betray him; for it was only in the day time that the multitude were present with him. Luke 21: 37, 38. So if the bargain was made two days before the Passover, the opportunity sought for would certainly have occurred one day before. This is further evident from the testimony of John, that the Sunday preceding was five days before the Passover (ch. 12), and the Sunday following, the third day after the death of Christ; for as Sunday and Sunday include only eight days current, he could not have died after the Passover was eaten, but before.

We have already seen that the natural day began with the evening sunset, and that the Passover begun in the end of the fourteenth day of the first month, so if the fourteenth fell that year on a Thursday, the far greater part of that day would have been before the Passover, making the Sunday preceding five days, or the fifth day before the Passover. Then, if Christ died when that Passover began, the Sunday afterward would be the third day after; which is as clear as that five and three are eight. But, if we allow that the Sunday preceding was five days before Thursday eve, and claim that the death of Christ took place a day later, we have this result: That Palm Sunday was six days before the death of Christ, and the resurrection Sunday three days after, making nine days, where there can be but eight at the most. To put the clinchers on this, we have only to prove that the Sunday preceding the death of Christ was five days before the Passover.

According to John, ch. 12, Jesus came to Bethany six days before the Passover, and the next day made his regal entry into Jerusalem, when the people took branches of palm trees and went forth to meet him, and cried, "Hosanna! Blessed is the King of Israel that cometh in the name of the Lord." Now, had the Passover begun on Wednesday eve, (as taught lately), six days before, at the earliest, would carry us back to Thursday eve, which was the beginning of the sixth day of the week, so in that case, the "next day" would be their seventh day Sabbath. But such processions were contrary to their observance of the seventh day Sabbath. The commandment forbade the working of animals on that day, including the one which Christ rode on that occasion. Hence, as this could not have been done on that day, nor the day before, it must have been a day later; that is, on the first day of the week, known since, as Palm Sunday.

Then if Palm Sunday was five days before the Passover, it could not have begun before Thursday evening. Neither could it have begun a day later; namely, on Friday evening; for that would make Christ's entry into Jerusalem come on Monday, as the five days before the Passover; which would require that the death of Christ be at the time when that Passover began; so that the Sunday following would be three days after his death, and Monday preceding, five days before, when there can be but seven days at the most. To avoid this mathematical difficulty on the one hand, and the Sabbatical one on the other, we must conclude that Christ made his regal entry into Jerusalem on the first day of the week; and this being five days before the Passover, it could not be that the Passover began earlier or later, than late Thursday afternoon.

Taking this point as established, that Christ made his entry into Jerusalem on "Palm Sunday," we have a continuous record given of his teaching in the temple every day until Wednesday; while the theory that his crucifixion did not take place till Friday, leaves one whole day and night unaccounted for. Mark tells of his entry into Jerusalem on "Palm Sunday," and of his return to Bethany on that eve; ch. 11: 1-12, and of his going out of the city again on the following eve; and of his return the next morning; ch. 11: 12-20; and of his teachings that day—Tuesday—and then says, "After two days was the Passover, and of unleavened bread; and the chief priests and the scribes sought how they might kill him by craft, and put him to death." His record thus agrees with John, that Jesus rode into Jerusalem five days before the Passover. He gives a particular account of his teachings in the temple on the third day of the week, and what he said to his disciples that night following, on the Mount of Olives, as recorded in ch. 11: 20, 33; 12: 13. And Luke tells us of his return on the morning of the fourth day of the week to the temple, for he records what Mark does, as taking place on the third day, and says, "And in the day time he was teaching in the temple; and at night he went out and abode in the Mount that is called the Mount of Olives. And at the people came early in the morning to him in the temple, for to hear him." Ch. 21: 37, 38. He then continues and says: "Now the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. There entered Satan into Judas, surnamed Iscariot, being of the number of the twelve. And he went his way and communed with the

chief priests and captains, how he might betray him unto them. And they were glad and covenanted to give him money. And he promised and sought opportunity to betray him unto them in the absence of the multitude. Then came the day of unleavened bread, when the Passover must be killed." Ch. 22: 1-7.

Thus we have here in Luke a record of what took place on Wednesday; and as we have seen that the Passover began the latter part of Thursday, we see the force of the statement, "Then came the day of unleavened bread"; that is, that it began on the eve of that Wednesday, or night of the betrayal, which would be the very night after Judas bargained to betray him, which bargain, according to Matthew and Mark, was made two days before the Passover; and being carried out the next night, would make that night to be the night before the Passover was eaten. The statement of Luke teaches that the day of unleavened bread began Wednesday evening; for without this understanding, one whole night and day is left out of the account. If this is not so, will some one make the truth appear?

WILLIAM HOBBS.

Original.

JERUSALEM IN GLOOM AND GLORY.

With a Review of Rev. G. D. Bucher's "Objections to Error." By J. M. Orrock, Pastor of the Adventist Church, Waterloo, C. E.

BY A PEDESTRIAN MISSIONARY.

That the Second Advent of Christ is a very unpopular doctrine, is sufficiently clear. Why it should be so is not quite so clear. To my mind, since it has been awakened to the importance of the subject, it is a very delightful truth, fitted to cheer and encourage the Christian, and to stimulate him in his endeavors to promote the cause of God. There can be no doubt that when Christ comes, his Church will enter upon their everlasting rest, and that sorrow and sighing shall flee away. Neither can there be any doubt that very frequent reference is made to the subject in the Word of God. I think I could, without much difficulty, produce nearly a hundred passages, where the subject is referred to. Why therefore it should be regarded with a strong feeling of dislike, why it should be ignored alike in public and private, in the pulpit and in the parlor, is what I cannot understand. And yet such is unquestionably the case. I have resided in Scotland, England, the United States and Canada, and listened to many thousand sermons in these countries, but never, so far as my memory serves me, was it my lot to hear a single discourse upon "the glorious appearing of the great and our Saviour Jesus Christ," excepting from an Adventist. I narrowly escaped hearing one when I was a boy. The Rev. Edward Irving came to my native city. Attracted by his fame, I wished to hear him, but was prevented from doing so by a false report that no one would be admitted except on payment of a shilling, and as coin was then a greater stranger to my pocket than it is even now, I lost the only opportunity of hearing a very celebrated man and a sermon on the advent of Jesus that I ever enjoyed in Caledonia.

On racking my memory, however, I call to remembrance a sermon, in which by possibility, the subject may have been alluded to. It was on the dream of Nebuchadnezzar in Daniel 2, and what has fixed it in my memory, although it is many years ago, was the fact that the preacher spoke of the four empires represented by the metals of which the great image was composed. "The revelation of Jesus Christ which God gave unto him to shew unto his servants the things which must shortly come to pass," seems to teach us that it was the design of God we should think of these things; but so rarely has the subject of prophecy been alluded to in my past experience, that a reference to it has had the effect of embalming in my mind a sermon which otherwise would have shared the fate of so many others, and been forgotten. What the preacher made of the stone in the King's vision, whether he made it to roll over islands and continents, as Dr. Harris makes it, or wear away the kingdoms of the earth as Matthew Henry makes it, or smite the image upon the feet and dash it to pieces as the Holy Ghost makes it, I do not remember. Neither do I remember what he made of the fifth universal kingdom. He might have made it a spiritual kingdom set up on earth after the first advent of Christ; that is, he might have made it the Church, thereby leaving us to infer either that God had no Church on earth previous to that event, or at least that that Church was not a kingdom, although the king existed then even as he does now; or he might have made it what the Bible makes it, a kingdom set up by the God of heaven in the day of these kings, that is, of the kingdoms last mentioned by the prophet, the Roman kingdom in its divided form as now existing, which is destined to "break in pieces and consume," not assimilate unto itself, not convert unto its own likeness, but "break in pieces and consume all these kingdoms and to stand forever." Had the preacher adopted the latter course, he would have avoided the awkwardness of making the stone striking the feet, which in the symbol represent the Roman

Empire in its divided state, at the time when the feet had no existence, for at the first advent that empire was yet entire; whereas, if he adopted the former course, and set the stone in motion at the first advent, he must have got into this somewhat awkward dilemma. Which of these causes he adopted, however, I do not remember. All that I recollect is, that a sermon was preached in my hearing on the vision of the Babylonian king, that some reference was made to the first four universal kingdoms, that something was said about the fifth universal kingdom, and that a great deal might have been said about the second advent of Christ if the preacher had felt so disposed. The sermon, however, was to me a somewhat remarkable one, because, as already said, a reference was made to the subject of prophecy, and because by possibility it might have contained some reference to an event spoken of a hundred times in the Word of God, but never by any of the many ministers of almost every Christian denomination whom I have heard preach.

I do not think that my experience is a singular one. I believe it will be found to agree with that of others. For example, I asked an elder in a Presbyterian Church in Montreal, if he had ever heard his minister or any other in that city, with the exception of a Plymouth brother preaching on that subject, and he replied in the negative. Ministers will be found to preach frequently of the resurrection and the judgment, but never upon the event which will bring them to pass. They dilate upon the effect, but ignore the cause, or at best, they only make an incidental allusion to it. Here is a remarkable fact calling for serious consideration, and I would press it upon the attention of the Church of God. I would in all brotherly kindness, ask those whom my voice may reach, and who are thus ignoring this great truth how they can justify themselves in the sight of God for pursuing this course. Let it not be supposed that I am desirous of making the advent of Christ a hobby, and that I advocate the proclamation of that great event, stupendous though it be, to the exclusion of other truths. I am guilty of no such folly. I merely say that since "All Scripture is given by inspiration and is profitable," the many Scriptures which refer to the return of the Lord to this earth, must be profitable, and therefore must be designed by God to occupy the attention of the Church. To preach faith, repentance, and other cognate doctrines is all very well, but it is not enough. These things we ought to have done, but not to have left the others undone.

But this is not all. Closely connected with this perilous neglect of a great truth is the far too prevalent custom of making use of uncharitable language towards those who follow an opposite, and as it appears to me, a more Scriptural course. I do not well to be angry because other men take a different view of Scripture truth from what I do, but deny the right of any man to be offended at me for conscientiously entertaining those views which appear to me to be in accordance with the Word of God. Let him reason with me if he will, and endeavor to reclaim me from my real or supposed errors, and I may feel thankful, but I cannot admit his right to make use of hard words. I cannot admit his right to mount the judge's seat and pronounce sentence as one having authority. And yet such a course is not uncommon. Sometime ago, happening to be laboring in the neighborhood of Dunham Flat, and being prevented by providential circumstances from preaching on the Sabbath, I went to hear the Rev. Mr. Armstrong, Methodist preacher in that place. The sermon was on the occasion of a funeral, and was adapted to the circumstances, but I was somewhat taken by surprise when the preacher, leaving his subject at a tangent, suddenly introduced the subject of the conversion of the world, and assured his hearers that no person was fitted to preach the gospel who did not believe that the world was to be converted. More than one afterwards said to me, that shaft was meant for my benefit, and I felt inclined to think they were in the right, but as Mr. Armstrong is not my bishop, and has no power over me, I could afford to smile. But although I do not question Mr. Armstrong's sincerity, and have not the slightest doubt that he is a true believer in the figment of the world's conversion, I absolutely deny his right to tell me to my face, especially when he had me at advantage, and knew that I could not answer, that I was unfitted to invite sinners to come to the Saviour, because I have failed to find evidence in the Word of God that he who changeth not, has promised to act in the future on a different principle from what he has acted in the past. Such a course of conduct may be suitable for a Pope, but it is utterly unfitted for a Methodist minister.

I have been led into these remarks, which have already extended far beyond what I originally intended, by perusing the pamphlet which forms the title of this article. My intention was to have offered a few remarks upon the pamphlet itself, which I hope yet to be able to do, but my eager pen has led me into another channel, because of the manner in which the reverend gentleman whose "Objections to Error" have led to its publication, has seen fit to speak of pre-millennialists in general, and especially of my friend,

J. M. Orrock. Of Mr. Bucher himself, I have in common with all who know him, nothing but good to say. I believe him to be a truly estimable man, but that only increases my surprise at the manner in which he has seen fit to speak of those from whom he differs on the subject of the Saviour's advent. The quarrels of theologians and the uncharitable language they have made use of regarding each other, have always been the scandal of the Church and a cause of derision to the ungodly. When I was residing in the West, a minister put into my hands a Presbyterian periodical, which it turned out was at that time engaged in a controversy with another religious periodical, upon some point the nature of which I forget. But I have not forgotten the editor's manner of conducting the controversy, for to my utter amazement he quoted against his opponent the words of Palstaff, "Lord, Lord, how the world is given to lying." Mr. Bucher has not indeed had recourse to such a Billingsgate mode of speech, but it is only too clear that he has admitted far too large an amount of theological bitterness into his mind. What good can he or any other man expect by charging pre-millennialists with contradicting John the Revelator, falsifying the prophecy, nullifying the commission of Christ to preach the gospel, putting the Son of God to an open shame, holding notions which tend to slacken all missionary effort, and even descending to personalities by charging Mr. Orrock with doing things that have a crafty appearance. Has Mr. Bucher forgot the advice of the teacher of rhetoric to his pupils, to put strength into their arguments rather than into their words? Really, when I read the bitter language of theologians towards their opponents, I cannot help recalling the well-known joke of Sydney Smith, "Orthodoxy is my doxy, heterodoxy is every other man's doxy."

Mr. Orrock's mode of conducting the controversy affords a strong and to him a highly favorable contrast with this mode of speech. Not a single harsh expression is made use of throughout the pamphlet. Christian courtesy reigns throughout. It is not with Mr. Bucher that he is dealing, it is with Mr. Bucher's "Objections to Error," so that the reader is apt to lose sight of the fact that there are such persons concerned in the matter as Messrs. Bucher and Orrock, and to view it rather a conflict between two opposing principles. This is the true method of conducting controversy. This is the only way of expiating truth. When we differ, let us differ like Christian brethren, and refrain from saying anything which has a tendency to exasperate. At some future period I may make some remarks upon the pamphlet itself, but in the meantime I must content myself at recommending it on that ground alone. No one who reads it can fail to see that Bro. Orrock is more versant with the lip of Canaan than the tongue of bitterness.

Original.

MISSION JOURNAL.

The return of Bro. Leslie puts good cheer in our hearts, and we feel so lightened of our responsibility—having another to share it with, that we take hold again with new vigor. We were all disappointed in not seeing a lady teacher, for we are in great need of one to assist in the schools. Who will come forward and offer three or four months service free, for Christ's sake? If you want to enjoy the delightful sensation of moving along in the current of God's divine providence, and feel the rich blessings of obedience, just come down and serve this needy people, for whose interest heaven itself is moved. Many minds are being stirred up by the passing events of these times. A few days since three gentlemen from the North visited our school to see for themselves in regard to the education of the freedmen. After hearing our recitations and general exercises, we brought up several remarkable cases, which much surprised them. They addressed the children and spoke in unqualified praise of the order and success of the school, one remarking that he had visited free colored schools, as well as white schools, but that he had never seen results like ours. He declared himself thoroughly committed to the interest of our holy cause, and asked what he could do for us? We told him to agitate the waking up of the entire North to the subject of education, and the sending forth of teachers to penetrate every district and town through the South. Establish free schools for both white and black, until free institutions shall prevail from the Atlantic to the Pacific, and from the St. Lawrence to the Gulf of Mexico. I hope that the energy and devotion displayed in the vast work of the Christian Commission will now turn toward the oppressed of this race; and if its vast machinery were to be applied to this heaven-approving work, and the untold wealth and gushing sympathy of the North would turn its tide of blessings now this way, this land of darkness and rebellion would become as the Garden of Eden. Scholars love their teachers, and to bring the influence of northern teachers, who have been cradled in freedom, to bear on the minds of the youths of this "Dixie Land," would result in uniting our great country on the heaven-

approving principles of freedom. And before we could realize it, we should be united in affection and common interest.

Monday, June 12. Called on Gen. Donaldson, and procured free passes as teachers of Freedmen on the steam ferry across the river. We are seldom refused any favor by the military authorities. Also procured free transportation for two orphans to their home, on the military rail road. We are now blessed with a fresh supply of school books. I wish the generous donors at the North could see the object of their sympathy, and hear the tales of suffering, and see the generous sympathy of some families who are dividing their crusts with our orphan scholars, in order to keep them at school. You would feel such thrills of joy as we feel in presenting these poor children with the means of enlightening their minds, and receive in return the affection of their youthful hearts.

Tuesday, 13. By invitation, we took tea with a family connected with our school, who live in the other part of Edgefield. After calling upon several families, singing, conversing, or praying with them, we sat down to a table loaded with all the varieties that affectionate hearts could prepare. We almost felt like reproving them for such pains, but we found that it is the custom of the country to feast those they love, and when we referred to the matter, they signified that it was nothing at all, and that it was the least that they could do for those who were toiling for their good. Mrs. Child would acknowledge her gratitude to the thoughtful friends in Westboro, for the very acceptable water-proof cloak. It will shield her from a storm as she goes forth on her errands of mercy among the sick and suffering ones.

Thursday, P. M. The interest still good. After our meeting five persons came forward and bowed the knee with us in prayer. Friday, P. M. In company with Mrs. Child went forth to visit our people. They have no parlors to invite us into, one room is to them, bed-room, kitchen and sitting-room. We dare not look around, for our hearts would grow home-sick to see the smoked walls and collecting articles of poverty around the room. It is a rarity to see but one family in a room, frequently as many persons as boards on the floor. We talk, we entreat, yet still such is the press into our village, that they huddle together like sheep, and die as fast. In one week five person died in one house, and two more just before. Measles, small-pox, and ills of every form abound. Mrs. Child, in the sympathy of her heart, visited and bathed a woman who was prostrated, not knowing the nature of her sickness. Shortly after, beside the woman, the child and husband were taken to the small-pox hospital, when death did its work with the two latter, leaving a convicted, broken hearted widow. Mrs. C. visits her to-day to win her heart to Jesus. We are strengthened and comforted by the application of the promise, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling."

Saturday, 17. All are praising our little garden, and wonder at the Yankee faculty of getting so much from so little. I never saw land puff up thing so quickly before. I see many poor gardens around, but I also notice that few husband the compost that should be added to the exhausted garden soil to start things. Most persons let things go thread bare, and then wonder why things don't thrive better. What a country this would be if we could transplant the New England farmers here, and have as much pains taken as they take at home. Still, if here they would not do it. Men are unnerved and weakened by the oppression of the heat. It requires a peculiar system to stand the mid-day sun of Tenn. Showers are frequent, and heavy, yet no change in the temperature is realized; oppressive heat not only precedes, but follows an afternoon shower. The nights are cool and comfortable. All houses have verandas in which to sit after the heat of the day. But I wonder not at the consumptive tendency of the South, from this very fact, few persons realize the danger of sitting in the evening air after the relaxing influence of the warm days of this country; for the coolness of the nights is as marked as the heat of the day.

During the raging and destructive fire in Nashville, which consumed millions of government property, I was sitting among some Ohio soldiers, watching the progress of the fire, when the conversation turned toward the raid of Gen. Wilson through Georgia and Alabama, they remarking that the conflagration was nothing to the burning of Selma and other places South. The conversation then turned on the question of the age—what is to become of the blacks. One remarked that "this mind was made up that they must go by themselves." Another said with an oath, "they will go North and take our work away from us." The third responded with a curse, "if they go they won't stay long, for they'll be all shot down." The race and abolitionist were then consigned to perdition. I longed to speak but waited; just then one of our school boys came up, and as I spoke to him, I remarked that he was a good reader. This caused a squinting and nudging among the first

speakers, as they found out that I taught the colored school. Each then pressed me with questions. I coolly laid the whole matter before them. They were surprised with my account of the progress of the school. I also stated the fact that notwithstanding the great numbers living around Nashville, still all got along comfortably; that all pay for what they buy; and are always considered good customers, for they always seem to have money. I opened to them my ideas of the future of this country. The immediate demand for labor all through the cotton, sugar, and rice district. The fact that Northern men cannot endure the heat of the Southern sun, and that to loose this people, was to loose the laboring class, and consequently it would be the loss of an immense capital to the South, on the ground that the laborers who increase the produce of the country, is an arm of wealth to any state. They listened attentively until I was suddenly called away on business. I make it a point to lay before the returning soldiers, as far as possible, the bearing of this great question; for I know that future blessings upon our country will depend upon our recognition of the movement of Divine Providence toward this people. I feel sad to see the slow progress of conversion to the eternal principles of justice from the selfish subjection of those whose brain and color have made them the easy subject of oppression. I find that "Nigger" is the usual term among not only the Southern born, but also the Northern soldiers. Generally they are filled with patriotism for the stars and stripes, but with curses on the Nigger. It is with peculiar feelings that we tread the soil of Tennessee, among those who five years ago would have hung us to the nearest tree, for doing what we are now doing openly before them. I am sure that if Uncle Sam does not hold a strong arm over this rebellious and bigoted country, all freedmen's schools will vanish away. In Gallatin, twelve miles north of us, a flourishing school has been stopped through the opposition of the elements around it, simply because the military power has been partially removed. In Columbia just below us the teacher of the colored school was taken off by the enemies of this race, for the purpose of hanging him; but fortunately he made his escape. Edgefield was for a long time neglected by the various Associations, whose attention was called to its wants, through the idea of its being dangerous ground. Still I am hopeful. In the sweeping of a floor, it always kicks up a great dust, but after the whole thing gets settled down, I think we shall see God presiding over a household free from the accumulating filth and meanness of a generation. I however do not expect perfection this side of the Millennial glory. The last-day pictures are almost finished. The cry of modern Sodom has already reached the ear of heaven's King, and the heaving, tumultuous elements around us, suggests the rising of His glorious Majesty to shake terribly the earth. My heart thrills as I realize our approach to years so pregnant with events, and to realize the encircling, concentrating rays of prophetic light, and chronology. In view of such overwhelming truths, that shine upon us like the mid-day sun, I am girding up and trimming my lamps, for I expect soon a call from toil to rest. GEO. H. CHILD.

Original.

THE MIDNIGHT CRY.

Dear brethren and sisters, the time is nearing for the return of the Nobleman to reckon with his servants, and to give to the diligent and faithful their reward. How stands our account? Have we acquired anything to render to him as a satisfactory account, so as to obtain the plaudit "Well done good and faithful servant?" or is our talent unimproved, concealed, buried up, that we may not use it, and that others may not know that we have any dealings with the Nobleman? Look to it, that you do not default, and thus bring ruin on your own head. You and I profess to be watching for the return of him, who, having received the kingdom, is about to establish it over all the earth; "under the whole heaven." We may not believe alike in everything, but if we have the Spirit of Christ, we shall not quarrel about opinions, but strive to benefit others by our knowledge and experience, and thus strengthen the faith and confirm the hope of the waiting ones. May we not honestly differ in opinion without detriment to true piety, or offence to God, and our Saviour? But to do this, we must maintain our opinions in that charity that "thinketh no evil." And here I would refer to the parable of the ten virgins. Perhaps many of my Advent brethren may think widely different from me of this parable; and as some have made known their views of the application of the parable, I feel that I have so much personal interest in it that I would like to give my opinion also. Now I think this parable is intimately and immediately connected with the return of the Nobleman, the Lord Jesus Christ, returning to this earth from Heaven. The main force of the parable thus understood, depends upon the adverb *then*. Some think it does not refer to a particular time, but I think it does refer to a specific time.

We have two representations of the kingdom of heaven, as to time; the present, and the future tense; *is* and *shall be*. Does not this parable represent the future? I think so; the extreme future. It is plain to me, that this parable of the ten virgins refers to the time that occurs after the signs foretold in the previous chapter have occurred. "Then, (at that time) shall the kingdom of heaven be likened," etc. The parable represents a particular act, something different from a long-continued course of action; a special condition, an interesting and exciting event. It appears to me it cannot well be denied that the first part of the parable has been fulfilled; (the virgins took their lamps in 1843-4) and went forth to meet the Bridegroom, separating themselves from the professed church, and the world, and took their position as expectant watchers for the Bridegroom, the Lord from heaven.

I think the parable infers a disappointment, as though knowing the time was near, and the signs as foretold had been seen, they should assume the earliest probable period for the consummation of their expectations. Calculations based upon the numbers, or periods, revealed through Daniel and John, seemed to demonstrate the certainty of the time. This inference, although very strong, proved erroneous; and therefore resulted in a great disappointment. "The Bridegroom tarried," not beyond his appointed time, but beyond human expectations, but as nobody disproved these calculations, and knowing that the premonitions or signs of Christ's coming had been seen, as himself had foretold, I found that I had not understood all that had been confidently assumed. But as I saw in the Advent movement so exact a fulfillment of the parable, up to the time of tarrying, slumbering, and sleeping, it seemed an evidence positive and certain, of the imminent nearness of the event. I saw an apparent necessity that the time should be anticipated, or otherwise the parable represents nothing different of any part of the Christian dispensation from what is represented in other parables. Is it not so? and must there not be a particular expectation, followed by a disappointment, to make a particular delay? It was also assumed that the virgins originated what is called *The midnight cry*. This was, I think, the greatest error of the Advent movement; and many of those who were foremost in it, have I fear, gone far astray. It should have been seen by the parable, that the virgins, or those who took their lamps and went forth, did not originate the cry, "Behold the Bridegroom cometh;" but were all aroused from their slumbering by that cry. May we learn wisdom from the past, and may the Lord preserve us from future error. I think, that when according to the parable, the cry arises, "Behold the Bridegroom cometh," there will then be no disappointment; and as the first part of the parable has been literally fulfilled, so the last part will have a literal fulfillment also. This view of the parable is to me of very great interest; harmonizing the Advent movement with the parable in its first part, according to God's purpose, and therefore justified of God; otherwise we did wrong, and still do wrong in maintaining our present position, which I cannot at present allow. Another important consideration is, that during this time of delay, or tarrying, many who were not connected with the movement of '43 and '44, have since joined with the watchers who then took their position, and with them are now looking for, and loving the appearing of the Lord and Saviour Jesus Christ from heaven. May we all occupy profitably till he comes. I have no contention with any one for opinion's sake, but hope to the end. I have always been, and still am greatly interested in chronological time, including the periods of Daniel and John; but I do not think we yet have any exact date as to the precise day when Jesus will come: yet I believe it will be made known, as it was to Noah of the flood, seven days, or as the destruction of Sodom was to Lot, a few hours. Either will fulfill all the Lord has given us reason to expect. I look for the consummation very soon, but should time continue, and should I live ten years or more, which is altogether improbable, and utterly impossible for me to expect, I see no way of forming any different conclusion, but that the next great event in this world's drama, is the coming of the Lord, and the resurrection of his people. And my daily prayer is, Come Lord Jesus. Disceased, and very much enfeebled, I long for health and strength, which I cannot expect in this mortal state; but I praise God for the hope of the future. Yours in the love of Christ J. CROFFUT.

Brooklyn, June 23, 1865.

THE WORD BLASPHEMY—WHAT DOES IT MEAN?

This simple question is of great importance, because a correct answer will lead to very important results. On the true meaning of this word depends a correct knowledge of the heads in Rev. 13, and the beast in chapter 17.

It is then of the greatest importance to all who would know what the heads and beast mean, to first learn the meaning of this word, and as this word is used by the angels of God, the Word of God alone must give the true meaning, because God's Word is perfect, and whatever doctrine is taught in it, must be explained in it, if given for our information. For there are no inspired teachers in these days, and all who would know the revelation of God to man, must search the Scriptures.

In the Word of God we learn that the simple and direct meaning is lying. And this learned most plainly in the New Testament, Matt. 9: 3; 12: 24-32; 26: 65; Mark 3: 22-30; 2: 7; 14: 62-64; Luke 5: 21; John 10: 33-36. In these texts it will be seen that the Scribes and Pharisees understood the word "blasphemy" to mean speaking falsely, as lying; and the Lord himself admitted this to be its meaning by his answers. And this must be seen if we read these texts and their connections. In Matt. 9: 3, we read that, "Certain of the

scribes said within themselves, this man blasphemeth," because Jesus had said to the man sick of the palsy, "Thy sins be forgiven thee." v. 2. But in the parallel text as given by Mark, chapter 2, the scribes said also, "Who can forgive sins but God only?" In this case no other meaning can be given to the word than that of falsehood, or lying, for it is certain that our Lord said nothing against the man or any other person, but simply admitted that he, in common with all men, was by nature a sinner; and that he was a sufferer in common with all; but the Lord freely forgave his sin, and his suffering ceased. For it could not be that he should still suffer from a righteous God when he had been freely forgiven, unless his sufferings should be meritorious. The same meaning for the word blasphemy, will be seen in all these texts.

The word blasphemy is directly applied to any saying, or to any power, which is said to be divine, or of the Lord, when it is from Satan. For it is this kind of lying to which it was applied by the scribes and Pharisees, and the rebellious Jews at large, as we read again in John 10: 33. For when they were questioned by the Lord, why he was stoned by them, their answer was, "For a good work we stone thee not, but for blasphemy, and because that thou, being a man, makest thyself God." This is the direct scriptural sense of this word. "They supposed that our Lord was but a sinful man, and as they said elsewhere, that he cast out devils by Beelzebub, the prince of devils.

All persons who profess to be the Lord's, while they belong to Satan, are blasphemers, and this we learn in Rev. 2: 9. The rebellious Jews we here learn were of the synagogue of Satan, and are said to blaspheme, because they professed to be what they were not; and in chapter 9: 9, are said to lie. Thus all hypocrites, as we call them, are blasphemers. They call themselves the Lord's, while they are serving the devil."

The same meaning must be given to any power, or kingdom, which possesses the same character; and it is an idle word, or more properly, a useless word, to attempt to learn what powers are represented by the beast, in Rev. 17, and the heads in chapter 13, unless we know the meaning of the word blasphemy. Beasts and heads both represent kingly persons. The powers represented by the blasphemous beast must be in reality the opposite of its professed character, and its union with the mother of harlots is proof that its character is of the worst kind. A blasphemous beast must be professedly the Lord's, either Jewish or Christian, while it is truly of the devil.

This application of the word blasphemy, will fix beyond all dispute the meaning of the heads and the beast in Revelation. J. N.

*The word devil must be used here, as it expresses the character as it should be.

A WOMAN'S LETTER ON LOST WOMEN.

Dear Sir,—This letter from the wife of an M. D., suffering himself from trials she can speak of, might be useful to workers among the fallen. She never dreamed of any eye but mine seeing it.

My dear Mrs. B.—It may seem strange that I have craved to give you accounts of my work among those sinful, suffering creatures, to whom the Lord led me, some time ago. At first my heart was too full to contain its feelings. I saw down to the root of the matter. I had seen the mud stirred up from the bottom of what seems to some a clear pool. I had been admitted behind the scenes. I had seen souls on the very brink of perdition, in the very clutches of Satan; the sights I saw must be seen to be understood, and as in first-class taverns drunkenness does not present the same appearance that it does in low public houses, so in the first-class houses of the kind I have been led to, you do not see the sin divested of its trappings, as I have done in the low dens that I have been led to adopt as mine. In the former class of houses to which I was led seven years ago, when searching for her whom, not then, but now, God has rescued, my tongue lay mute and powerless like a bit of ice in my mouth; and when I caught sight of myself in one of their magnificent mirrors, I started and nearly screamed, for I did not know myself, and in my coffin I should not be whiter than I was then. The enormous weight of temptation brought to bear on the minds of ignorant, untrained, vain, and lax-principled young creatures, was so palpable, in passing through these rooms, that a hopeless horror stole through your whole being, stopping the very pulsations of your heart. I could not in the first house utter a word, nor during the day much, only three times; but when I went to —, it was different—now different, and yet the same! the last stage of the horrid, the awful, the demoralizing, the wide-spread, the soul-destroying sin!

I liked (in one way) better to see it thus. I had drunk in lessons seven years ago—lessons of charity and compassion—by getting a sight of the outward trappings and allurements. The intermediate stages I could picture, and here I saw the end of it, so far as this life is concerned. The horrors were so perceptible that the tongue could not be still, nor the tears be held back. I got a sight of hell, as it were, and there they were, some rushing into it, mad with drink, some dead asleep on the brink, some in sullen, hopeless despair, and some touched by words of kindness, which had become trampled to their ears. It reminded some of them of their mother's voice, and God made use of the influence.

But God wants me to see fully the great power of Satan over those who give themselves up to him, the mighty power of habit, especially evil ones; and he makes me to perceive that no human effort, not even the mighty power of kindness, can avail, except so far as he pleases. It is to expect the sighing of the breeze to uproot the oak while it only stirs the leaves. But as he can make a scarcely perceptible insect blight and kill a tree, so he can make use of the most insignificant of his people to do his work, however hard, however unsightly, when he pleases. And as he cares for his fellow-workers (wonderful world!) he sees that they improve and profit by their work.

The failures are meant to humble, and to keep them from saying or feeling, "I have done it." And the successes are meant to encourage and stimulate.

What a pity that Christians should not follow the example of their great Head, and sympathize in every effort for good, instead of imagining wrong motives, and raising hindrances by their idle words and thoughts, which are felt perhaps more than they see or mean. When people are in trial, it is often the greatest comfort on earth to be used by God as a means of good to any. If their eye is on their Master, a look is enough, they know what is wanted, and they do it, or try to do it. They should be let alone. In a family of children, you see one who regularly performs her stated work, and then, and not till then, goes to her own employments. Such a child is an immense comfort and blessing. But there is another one, perhaps too delicate to have stated work assigned to her, whose happiness it is to be always near you, who, by some fine perception, knows when you want anything, and flies unbidden to bring it for you; who is eyes, hands, and feet to you. Is she less useful, less loved? So there may be those among us who, not idle at home either, and seeking to serve him in their every duty, although imperfectly, and feeling that it is the centre (but if the centre, must have surroundings, necessary to the heat and even the life of the centre) of their work, still with their eye on him, are anxiously saying, "Lord, what wouldst thou have me to do?" who have the witness within them that he loves them, for he often sends them messages of love to others, and whispers kind words to them, and often turns his face and smiles on them, and that oftentimes when sorely pressed by others. It makes us feel, too, the preciousness of that smile, when we feel that often when we expect and deserve it from others, it is withheld.

But he knows the heart, and our fellow-creatures do not. There is so much deception, that some find it hard to trust any one. I would rather trust and be deceived ninety-nine times out of a hundred, than doubt one wrongfully in all that number. Not that Christians should be simpletons, when the wisdom of the serpent is recommended by Jesus; we cannot admit that thought; but wisdom has no ingredient of malice in it, and how much do the suspicious surmises of many Christians savor of this! Whether it is better to hold each other's hands up, or to watch for their halting?

Dear friends whom we love, pain us, too, by forgetting that as there is variety of work, there is variety in the gifts and capacities of the workers; as in features we differ, so in mind, in taste, in feelings; but if true members of the body, each one will grow and thrive by what each joint supplies; and surely even the joint in itself is union. I have often written hard things against myself, fancying I valued union and sympathy too much, and made idols of them. I believe I did not, for it is only a longing after what will only be met with in perfection in heaven.

Some say I am indelicate in speaking of this work, even to a chosen few. I am sorry if I have given occasion for any one to say so; but I don't feel guilty. They say I must neglect my home and my little ones to do this, or indeed any out-of-door work. Perhaps I rise earlier and sit up later than they do. To my own Master I stand or fall; well or ill done, I could not do other work better, or so well, without it. The hard-working know that a change of work, more than the cessation of it, is pleasant and salutary. They say I should fear my character may suffer for it. If at my age it cannot stand that, it must go; either my censurers or something else must be wrong; it is not the work: so I won't turn back. They say I should leave such work for ministers and missionaries. There is plenty of room for every man and woman of them to work. Even in W—, I will show them a house each, and wish them God speed. But that it is damaging work I shall not allow, nor will I desert. If I did, I should feel myself in the position of one, who, seeing a child on the point of being run over, by having slipped its foot and fallen in the mud, did spring forward to help it, lest her gloves or dress should be soiled. But I shall not speak much about it, only to those who ask. I listen to the voice behind me, which says, "This is the way, walk ye in it," and I have been learning the meaning of this verse, "Their strength is to sit still."

I long to speak to you, but perhaps it is better to be shut up to God. I meant to come to the prayer-meeting to-day, but felt impelled to write. The mistress of — has left, and so has the man, but it is to live together, and think this is good. Woe is me. Kitty is the mistress, and says that she has given herself up—that she has no intention now of turning, but that I shall always meet with respect in her house. Lizzie is drinking herself to death. I stayed with them an hour last night. She has spent £20 on drink of late. I said I would never give up till I got her. I say now, I shall never give up going after her, and if God be pleased to save her, I shall adore him. God bless you, dear friend.—The Revival.

THE ABOMINATION OF DESOLATION.

Continued.

It is very clear that "the abomination of desolation" predicted by Daniel, and spoken of by the Saviour, has not yet been set up, and hence is yet future. Let us see, then, what light the Scriptures throw upon it to lead us to correct conclusions as to what this "abomination of desolation" will be, and when it will be set up.

The Scriptures tell us that, before the coming of the Son of man in power and great glory, the Jews, who have been scattered in to all the world, a by-word and a reproach among all nations, sighing under God's scathing judgments for more than 1800 years, shall, at the fullness of the times of the Gentiles, be regathered to the land of their fathers, to some extent rebuild their city and temple, and restore their ancient services and sacrifices. All this will be under the auspices of some powerful, ruling monarch, who shall "confirm the covenant with many for

one week." This monarch will, no doubt, for certain considerations agreed upon between the parties, obligate himself to protect the Jews in the peaceable possession of the land of Palestine, and assist them in rebuilding their temple, and restoring their ancient worship. And as the Jews claim that Mount Moriah, upon which now stands the Mahomedan mosque of Omar, is the only proper place for the offering of their sacrifices, it having been the consecrated mount where stood the famous temple of Solomon, this will, no doubt, be secured for them, and converted into a Jewish temple for the observance of their daily temple services.

But it is said, in the prophecy by Daniel, that in the midst of the week, that covenant shall be broken by him who made it with the Jews (9: 27). "He shall worship deceitfully," says the prophet, and "cause the sacrifice and the oblation" of the temple service to cease. Half of the time agreed upon in the covenant having expired, he shall, with the armies, march against Jerusalem, and abolish all the services, and cause an image or idol, probably of himself, to be placed in the temple, which every one will be compelled to worship under penalty of death. This ruler, whoever he may be, will be the antichrist predicted by Daniel, the Saviour, Paul, and John. This image or idol which he will then and there set up will be "the abomination of desolation," spoken of by Daniel the prophet, "standing in the holy place" of the temple. This is "the abomination of desolation" to which the Saviour refers. This will be followed by the most bloody persecutions of the saints who refuse to worship the image. And this will be that dark and dreadful period which the Scriptures call "the great tribulation," and which, the Saviour says, will be "such as was not since the beginning of the world to this time, no, nor ever shall be."

The tribulation of Jerusalem's visitation was a type, but only a type, of the tribulation attending the setting up of "the abomination of desolation" by antichrist. Jeremiah tells us that the same cup of which God compelled Jerusalem to drink, "all the nations" shall drink, "even all the kingdoms of the world which are upon the face of the earth." (Jer. 25: 15-33.) Josephus, who was an eye-witness to the dreadful scenes, gives a picture of what that cup contained. And if the type was thus dreadful, what will the antitype be?

Notice how the tribulation under antichrist, when "the abomination of desolation" shall be set up, is described by the angel in the thirteenth chapter of Revelation. "And he" (antichrist) "had power to give life unto the image of the beast," (an idol or image of himself which he will set up in the temple to be worshipped), "that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast, for it is the number of a man, and his number is six hundred threescore and six."

This, also, is plain language. The angel says expressly that the beast that is to perform these wonders in and through this image which he will set up, is no beast, but a man—some powerful, ruling monarch, who shall have power and control over the false prophet, so as to induce him to lend him all his influence and authority to execute all his antichristian purposes. And as he will set up an image of the beast, and the angel says, the beast is a man, it therefore naturally follows that it will be an image of a man—of himself, perhaps—that he will set up, and which he will compel all, upon pain of death, to worship. And the man's name numbers "six hundred, threescore and six;" and this man will be the antichrist of Daniel, who sets up "the abomination of desolation," "in the time of the end and the resurrection."

It was customary among some of the Pagans to mark the right hand or forehead with some device, referring to the heathen deity they professed to worship. And this old custom, it seems, will be again introduced by antichrist. All his subjects shall be marked. And when once the image is set up, and the test enforced, what multitudes will flock around the standard of the man of sin! With the present spirit of worldliness in the churches everywhere, how few would even now have faith in Christ strong enough to stand against this temptation, "which shall come upon all the world, to try them that dwell upon the earth!" And just so it will be at that day, for the Saviour says, "When the Son of man cometh, shall he find faith on the earth?" The great multitude, in order to be permitted to engage in business, will be willing to sacrifice their souls and all, and bow to "the abomination that maketh desolate," or submit to be marked in their hands or foreheads with the mark of antichrist. The corrupt passions of the wicked will then be let loose, for Paul, in describing the coming of antichrist, says, "And then shall that wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness." The wicked will then become desperate in their wickedness and oppression of the saints, and shall give themselves over with loose reins to deeds of bloodshed, carnage, and daring blasphemies against the God of heaven.

But, blessed be God, not all shall become gross idolaters and infidel blasphemers! In "the great tribulation," vast multitudes shall refuse to bow to the image, or receive the mark of the beast, and, for their faithfulness to Christ, shall fall by the sword or the

flame; and this not only at Jerusalem, where the image shall be set up, but throughout the whole civilized world, wherever the dreadful conscription shall be enforced. It is a "temptation which shall come upon all the world, to try them that dwell upon the earth." For John, in his apocalyptic visions, saw "a great multitude which no man could number, of all nations and kindreds and tongues and people," stand before the throne and before the Lamb, clothed in white robes, and palms in their hands, singing the songs of victory over the beast. And when he inquired who they are, and whence they came, the angel answered, "These are they which came out of the great tribulation, and have washed their robes, and made them white in the blood of the Lamb." No, no,

"Not from Jerusalem alone
To heaven the path ascends;
As near, as sure, as straight the way,
That leads to the celestial day,
From farthest realms extends—
Frigid or torrid zone."

This may be a dark picture of a still darker and more dreadful scene, but it has also a bright side. No matter how hot the fires through which the faithful of the Lord may be made to pass in their devotion to Christ, and no matter where or how they may be slain for their resistance of the mighty temptation, they will be blessed martyrs, yes, doubly blessed, even in their death. For no sooner will they have sacrificed their lives for the truth and honor of Christ, than they shall at once be raised and clothed in white, and stand before their Almighty King in glory. For it is written, "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus. Blessed are the dead which die in the Lord from henceforth." From the time that "the abomination of desolation" shall be set up, and the bloody sword of "the great tribulation" shall have been unsheathed for the slaughter of the saints of God, and the hour of the great temptation shall have commenced. And in what shall their peculiar blessedness consist? I answer, in this: they shall have an immediate resurrection, and the high honor of standing before their Lord, and be among the happy number who shall attend him, when he comes in his great power and glory to overthrow antichrist and all his infamous hosts.

But, O? what horrors shall overtake those who worship the beast, and receive his mark! My soul trembles when I contemplate their doom. "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." And "it is a fearful thing to fall into the hands of the living God."

Let us, then, heed the solemn caution of the Saviour, where he says, "Whoso readeth let him understand." We cannot be too serious and earnest in regard to these things. We ought to search the Scriptures continually to learn these things, as the Scriptures bring them before us. And the blessed Saviour and his apostles urge it upon us to watch, and to guard against being found asleep, and unprepared for the trying hour which certainly shall come. And may God help us to be watchful, that we may be kept from that "hour of temptation, which shall come on all the world, to try them that dwell upon the earth."

REPORT OF THE QUARTERLY MEETING OF THE A. M. A.

Pursuant to the call of the President, the Standing Committee of the A. M. A. met at the rooms of the *Advent Herald*, No. 46 Kneeland Street, Boston, on Wednesday the 5th day of July, 1865, the President, Dr. Litch, in the Chair. Prayer was offered by Eld. H. Canfield, of Waterbury. The Secretary, Eld. Gunner being absent, J. H. Van Derzee was on motion appointed Secretary pro tem. The Committee appointed at the last session of the Committee, reported that they had employed Eld. H. Canfield in the office, at the rate of six hundred dollars per annum.

The President here read a communication from Elder Himes, dated Sandy Hill, July 1, 1865, relative to Chapel property, and on motion of Elder Osler, Bro. Litch and Knowles were appointed a committee to correspond with Elder Himes.

The President, Dr. Litch, stated that the Chairman of the Committee on the Freedman's Mission, desired to inquire whether a female teacher for the Mission could be supported, one being greatly needed.

It was also stated that the whole amount donated the Mission since its organization, is \$1515.77. On motion, decided to advertise in the *Herald* for a female teacher to assist our missionaries to the Freedmen, and that a suitable teacher be employed.

On motion adjourned until 2 o'clock P. M.

Two o'clock P. M. The Committee came together at the time appointed. Considerable conversation was had and interchange of views concerning the wants of the Freedmen's Mission, and the necessity of providing suitable accommodations for the Mission, and the sending a portable house or houses to the missionaries, or purchasing that now occupied by them for school and chapel purposes.

On motion, ordered to go ahead with the publication of the tracts entitled "Glorification," and "New Heavens and New Earth."

On motion adjourned.

J. H. VAN DERZEE, Sec. pro tem.

The Advent Herald.

TUESDAY, JULY 11, 1865.

JOSIAH LITCH, EDITOR.

THE MILLENNIUM—VARIOUS VIEWS.

The popular view of the millennium is well set forth in the Encyclopedia of Religious Knowledge. This view has been copied and endorsed by some of the most popular religious periodicals of the age, as one of the best compendiums of the subject extant. It certainly has the merit of distinctness in its specifications, above most that we hear or read on the subject:

"Though there has been no age of the church in which such views of the millennium were not admitted by individual divines, it is yet evident, from the writings of Eusebius, Irenaeus, Origen, and others, among the ancients, as well as from the histories of Dupin, Mosheim, and all the moderns, that they were never adopted by the whole church, or made an article of the established creed in any nation.

About the middle of the fourth century, the millenarians held the following tenets: 1. That the city of Jerusalem should be rebuilt, and that the land of Judea should be the habitation of those who were to reign on the earth a thousand years. 2. That the first resurrection was not to be confined to the martyrs, but that, after the fall of Antichrist, all the just were to rise, and all that were on the earth were to continue for that space of time. 3. That Christ shall then come down from heaven, and be seen on earth, and reign there with his servants. 4. That the saints, during this period, shall enjoy all the delights of a terrestrial paradise.

These opinions were derived from several passages in Scripture, which the millenarians among the fathers, understood in no other than a literal sense; but which the moderns, who hold that opinion, consider as partly literal and partly metaphorical. Of these passages, that upon which the greatest stress has been laid, we believe to be the following:—"And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand; and he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, nor in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again till the thousand years were finished. This is the first resurrection." Rev. 20: 1-6. This passage the ancient millenarians took in a sense grossly literal, and taught that, during the millennium, the saints on earth were to enjoy every bodily delight.

On the other hand, consider the power and pleasures of this kingdom as wholly spiritual; but they represent them as not to commence till after the conflagration of the present earth. This last supposition is, however a mistake, as the very next verse but one assures us; for we are there told, that "when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth;" and we have no reason to believe that he will have such power or such liberty in the new heavens and the new earth, wherein dwelleth righteousness."

These views have recently been revived in England, by the Rev. Edward Irving, and a party who arrogate to themselves the exclusive epithet of "The Students of Prophecy," and partly in consequence of the fanatical manner in which they have been propounded, partly owing to the absurd notions and practices, such as the pretended gift of tongues, working of miracles, &c., which have been connected with them, have produced a considerable impression, principally on clergymen and laymen of the church of England. The few Dissenters that have been led away by them, are such as originally attended Mr. Irving's ministry.

Respecting the real millennium, we may observe the following things:—1. That the Scriptures afford us ground to believe that the church will arrive at a state of prosperity which it never has yet enjoyed. Rev. 20: 4, 7. Ps. 72: 11. Is. 2: 2, 4. 11: 9. 49: 23. 60. Dan. 7: 27.

2. That this will continue at least a thousand years, or a considerable space of time, in which the work of salvation may be fully accomplished in the utmost extent and glory of it. In this time, in which the world will soon be filled with real Christians, and continue full by early regeneration, to supply the place of those who leave the world, there will be many thousands born and live on the earth, to each one that has been born and lived in the preceding six thousand years; so that, if they who shall be born in that thousand years shall be all, or most of them saved, (as they will be,) there will, on the whole, be many thousands of mankind saved to one that shall be lost.

3. This will be a state of great happiness and glory. The Jews shall be converted, genuine Christianity be diffused through all nations, and Christ shall reign, by his spiritual presence, in a glorious manner. It will be a time of eminent holiness, clear light and knowledge, love, peace, and friendship, agreement in doctrine and worship. Human life, perhaps, will rarely be endangered by the poisons of the mineral, vegetable, and animal kingdoms. Beasts of prey, perhaps, will be extirpated or tamed by the power of man. The inhabitants of every place will rest secure from fear of robbery and murder. War shall be entirely ended. Capital crimes and punishments be heard of no more. Governments placed on fair, just, and humane foundations. The torch of civil discord will be extinguished. Pagans, Turks, Deists, and

Jews, will either be entirely converted, or will be as few in number as real Christians are now. Kings, nobles, magistrates, and rulers in churches, shall act with principle, and be forward to promote the best interests of men; tyranny, oppression, bigotry, and cruelty shall cease. Business will be attended to without contention, dishonesty, and covetousness. Trades and manufactures will be carried on with a design to promote the general good of mankind, and not with selfish interests as now. Merchandise between distant countries will be conducted without fear of an enemy; and works of ornament and beauty, perhaps, shall not be wanting in those days. Learning, which has always flourished in proportion as religion has spread, shall then greatly increase, and be employed for the best of purposes. Astronomy, geography, natural history, metaphysics, and all the useful sciences, will be better understood, and consecrated to the service of God; and by the improvements which have been made, and are making, in ship-building, navigation, electricity, medicine, &c., "the tempest will lose half its force, the lightning lose half its terrors," and the human frame not be nearly so much exposed to danger. Above all, the Bible will be more highly appreciated, its harmony perceived, its superiority owned, and its energy felt by millions of human beings. In fact, the earth shall be filled with the knowledge of the Lord, as the waters cover the sea.

4. The time when the millennium will commence cannot be fully ascertained; but the common idea is, that it will be in the seven thousandth year of the world. It will, most probably, come on by degrees, and be in a manner introduced years before that time. And who knows but the present convulsions among different nations, the overthrow which popery has had in places where it has been so dominant for hundreds of years, the fulfillment of prophecy respecting infidels, and the falling away of many in the last times; and yet, in the midst of all, the number of missionaries sent into different parts of the world, together with the increase of gospel ministers; the thousands of ignorant children that have been taught to read the Bible, and the vast number of different societies that have been lately instituted for the benevolent purpose of informing the minds and impressing the hearts of the ignorant; who knows but that these things are the forerunners of events of the most delightful nature, and which may usher in the happy morn of that bright and glorious day, when the whole world shall be filled with his glory, and all the ends of the earth see the salvation of our God?

How delightful, then, the prospects which open upon the eye of faith in prophetic vision. Christianity prevails universally. Our race assumes the appearance of one vast, virtuous, peaceful family. Our world becomes the seat of one grand, triumphant, adoring assembly. At length, after a brief space of severe trial, the scene mingles with the heavens, and rising in brightness is blended with the glories on high. The mysteries of God on earth are finished, "the times of restitution of all things" are fulfilled. The Son of God descends. The scene closes with divine grandeur, and a multitude, and as the voice of a great multitude, and as the voice of many waters, and as the voice of many thunders, saying, Alleluia; for the Lord God omnipotent reigneth." The kingdoms of this world are become the kingdoms of our Lord and his Christ." "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I saw the holy city, New Jerusalem, coming down from God out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Rev. 19: 6; 11: 5; 21: 1-4.

NEBUCHADNEZZAR THE BEAST WHICH WAS NOT, AND YET IS.

We have received from California a communication which assumes the view at the head of this article. It is based upon the 14th chapter of Isaiah, where we are told that the King of Babylon went down to the pit, and all the kings of the nations rose up to meet him at his coming. In the apocalypse we are told of the beast that was, and is not, and yet is, that he ascendeth out of the bottomless pit. Hence, argues our correspondent, Nebuchadnezzar's spirit remained in the pit till Napoleon III. was born, when he came out and entered into him, and is the antichrist, in which character he will, as of old, set up an image, and command the world to worship it on pain of death.

This is certainly an ingenious theory; but it wants some elements to confirm its truth. 1st. The passage in Isaiah does not say that it was Nebuchadnezzar the King of Babylon who went down to the pit; it is an assumption, merely, which is not of much consequence in a theory of such importance. 2d. It assumes what cannot yet be proved, that Napoleon is the antichrist.

DONATION LIST.

It will be seen that we have taken out our long list of donations for various objects, giving the total sum as published since November last, and opened a new account. We shall foot up and remove these lists each week, and commence anew. The various objects are all still pressing, and we hope the friends will continue to give as God prospers them.

OUR SUMMER TOUR.

As Elder Osler proposes visiting Northwestern Vermont, and Northern New York this month, we have concluded to postpone our visit there for the present, and take a more eastern tour. We cannot give our exact appointments at present, but will notify friends as we see our way. We propose passing through New Hampshire, Eastern Vermont, and a part of Canada East, during July and August, commencing as follows:—

Nashua, N. H., July 13th, Manchester, N. H., July 14th; Lake Village, N. H., and Merideth Village, from 15th to 18, as Bro. Bundy and Bean may arrange.

July 10th, over the Sabbath, at Sugar Hill and vicinity, as Bro. Shipman may arrange. Monday, the 24th, 25th and 26th, at Whitefield, as Bro. Cleveland shall arrange. The 27th and over the Sabbath in the region of St. Johnsbury, as Bro. Warren and Newell may appoint. From there we will visit Canada East, commencing at Derby Line. The appointments will be given hereafter. If the friends think best to have one or more grove or camp-meetings in Canada in August, they can appoint them. J. LITCH.

N. B. We shall be prepared to receive donations for all the objects of benevolence we have on hand, and also payments and subscriptions for the *Herald* and *Visitor*.

DIRECTION OF LETTERS.

During our absence Bro. Canfield will have charge of the business of the office, but all letters may for the present be addressed as heretofore. Private letters should be so marked on the envelope.

AMERICAN E. A. CONFERENCE.

The Committee on place for holding our next Conference announce that it will be held at Waterbury, Vt. As this will be our Quarter-Century Anniversary, we trust all our friends will make immediate arrangements to be present. J. PEARSON, JR., Pres.

Arrangements will probably be made for half-fare over the Fitchburg route to the above Conference and back. Ed.

This Conference being the Quarter-Century Anniversary, the Committee of Arrangements have deemed it appropriate to have the original faith of the body represented by this Conference re-affirmed in a series of discourses during the meeting.

The following will be the order of the series:

1. The Importance of Prophetic Investigation, and how it should be conducted. ELI. J. M. ORRICK.
2. The Second Coming of Christ Personal, Visible, Glorious, Pre-millennial. ELI. J. H. VAN DERZEE.
3. The Resurrections—their Nature, Order, Period, Peculiarities and Results. DR. J. LITCH.
4. The Restitution—its Nature and Extent. ELI. O. R. FASSETT.
5. The Kingdom of God—its Nature, Location, Period of Establishment and Duration. ELI. W. H. EASTMAN.
6. The Millennium—its Chronology and Peculiarities. ELI. D. BOSWORTH.
7. The Periods of Rewards and Punishments. ELI. S. S. GARVIN.
8. The Prophetic Numbers—their Import and Use. ELI. D. I. ROBINSON.
9. The Similarity and Dissimilarity of Millenarianism and American Adventism. ELI. F. GUNNER.
10. The Abrahamic Covenant. ELI. I. R. GATES.
11. The Relation and True Interpretation of the Two Covenants, the Old and the New. ELI. L. OSLER.
12. The Relation of the Jews to the New Covenant, and their Prophetic Future. HECTOR MAIBEN.
13. Our Position on the Prophetic Calendar. ELI. J. PEARSON.
14. The Practical Bearings which these important truths should have upon our Lives and Characters. ELI. I. H. SHIPMAN.

A NEW CHURCH EDIFICE IN PHILADELPHIA.

Elder I. R. Gates, who is at present preaching at Philadelphia, proposes to erect or purchase a church building in Philadelphia for the use of Messiah's Church. This church has passed through severe trials and difficulties, and they very much need a home of their own. We believe there is now a favorable opening for them to advance if they can have a suitable place of worship. We are glad Elder Gates has taken this in hand, and trust he will succeed. He appeals to all interested in this glorious cause to send in their contributions, either to him 1110 South Street, Philadelphia, or to this office. Shall such a house be secured?

JUDAH'S LION—SHEET MUSIC.

We have just issued a sheet of music under the above name, designed for prayer and conference, camp and grove meetings. It is an excellent piece of music and words. We have also printed on the same sheet the words published a few weeks ago in the *Herald* under the head of "The Covenant of Redemption," to be sung to the air, "The Sword of Bunker Hill." Price of single sheets, 5 cents, 42 cents a dozen. \$3.00 per hundred.

News of the Week.

EXECUTION OF THE CONSPIRATORS.

The Military Commission which tried the Conspirators sentenced four of them to be hung, three to be imprisoned for life, and one to be imprisoned for six years. The President approved the findings and sentences, and ordered their execution.

The ones condemned to death were Payne, Atzerott, Harold, and Mrs. Surratt. They were all hung on Friday, July 7th, at half-past one o'clock P. M. The remainder were ordered to imprisonment in the Albany prison.

The following is a brief account of the execution from the *Boston Daily Herald*.

Washington, July 7-240 P. M.

Gen. Hancock arrived at the Penitentiary at half-past twelve o'clock. By that time everything was in readiness for carrying into effect the sentence of death.

The crowd outside, owing to the intense heat and their inability to see anything, generally dispersed, until they did not number over one hundred.

All four were hung, including Mrs. Surratt, at about 1½ o'clock.

SECOND DISPATCH.

The condemned were brought to the scaffold about half-past one o'clock, accompanied by an officer and soldiers.

Mrs. Surratt was on the scaffold next to the Penitentiary; then came Payne, Harold, and Atzerott.

A clergyman attended each on the scaffold. Harold shed tears before the cup was drawn over his face.

Payne was stoical and said nothing, looking mostly toward the sky.

Atzerott cried and kept saying, "Gentlemen, take care (or beware); good bye. I hope to meet you in a better world."

Mrs. Surratt said nothing. She seemed to be very weak. The priest held the cross to her lips until the last moment.

Payne's clergyman returned thanks at his (Payne's) request, to General Hartrout and other officers of the prison, for kindness shown him.

All were hung in manacles, save Mrs. Surratt.

Four soldiers performed the execution. Graves were dug near the scaffold, and coffins were beside them, ready for the occupants.

Payne was strangled to death, but the necks of all the others were broken.

The execution did not occupy more than twenty minutes, and was devoid of extraordinary incident or accident. Contrary to the prevailing impression, no speeches were made on the scaffold, and it is doubted if Mrs. Surratt left any confession.

Payne said during the night to his clergyman that he thought if he had killed Seward it would have brought peace to the South. Atzerott exhibited more fear than either of the others on the scaffold.

Harold bore up better than was anticipated.

Mrs. Surratt seemed almost inanimate, having to be sustained in her cell and on the scaffold.

The bodies hung until two o'clock when they were cut down. Life was found to be extinct on examination by the army surgeon.

The moment the execution was over, all civilians were ordered out of the prison yard.

Payne made a written statement during the night, in which he exonerated Mrs. Surratt from all complicity in the plot for the assassination of the President. This was transmitted to Judge Holt.

Mrs. Surratt's counsel applied for a writ of habeas corpus in her case before the Supreme Court of this District. It was granted, and General Hancock and all his staff brought into Court. The return to the writ was made by Attorney-General Speed, who produced an order from the President, suspending the writ in that case. The matter was argued, and Judge Wylie sustained the President, whereupon General Hancock proceeded to the Penitentiary and carried out the execution.

The Turkish Sultan has gone for the summer season to the new Beyerly Palace, which is situated on the Asiatic side of the Bosphorus. This move has given the greatest dissatisfaction to the whole Turkish nation; because it is of tradition that the Sultan should never cease to live on the European side of the Bosphorus. Heretofore the Straits have never been inhabited by the Sultans for more than a few days—they were simply the resting places of pleasure excursions—but the present Sultan has gone with his harem, etc. The Turks think it an omen of their own disappearance from Europe.

The murder of the two Joyce children in Roxbury a few weeks since of which we gave an account, is believed to have been arrested. His name is Stewart, a notorious bounty jumper. He was found at Fort Independence in Boston Harbor, and is now in prison in this city.

PHONETIC SHORT-HAND.

To the Educators, Clergymen, and Teachers of Boston and Vicinity.

Friends and Fellow-laborers in the Cause of Education:

Assured that you cannot be indifferent to any movement that promises a great increase in educational facilities, I address this circular to solicit your personal interest in a really practical effort to overcome the tediousness of our present system of chirography.

Don't speak of previous failures to reduce Short-hand to practice. In its present form it is practicable—it is easily attainable. I tell you truly, when I say that with two months' practice you may double your speed of writing, and in three months write with one-third the labor now expended. The style is also perfectly legible—you can read it in the pulpit as readily as the ordinary writing.

I propose to start a popular class for instruction, at reduced rates; and to make it possible for ladies and gentlemen to devote the time, only one lesson will be given each week.

TEACHERS of Boston, the growing demands of no distant future demand your attention to this subject. All active men and women will learn this art. Will you be prepared to teach them?

The class will commence on MONDAY EVENING, July 10, 1865, at a quarter before eight, at Bryant, Stratton & Co.'s Boston Business College, 16 Summer Street.

For further particulars, call at the College, or address as above. Your obedient servant, D. P. LINDSEY.

WHAT GOV. BROWN, OF GEORGIA, SAYS.—It is important to hear all sides from the South at this juncture, and so we give the statement of a "prominent gentleman," vouched for by the *Albany Journal*, who visited Gov. Brown, of Georgia, at the Capitol Prison a few days before his release. Says the *Journal*:

As our friend took him by the hand, the ruined Governor burst into tears. In reply to a question as to the condition of the State of Georgia and the temper of its people, he said—"We are utterly broken down and crushed. We are completely at the mercy of our conquerors. Our punishment is terrible; our sufferings are almost greater than we can bear. Nearly all the young men—the educated young men—the sons of the wealthy citizens—have fallen in battle or died of diseases incident to the camp. Most of the middle-aged men have met with a similar fate. Three-fourths of all the old

men have either died, broken-hearted, or been driven from their homes. The few that remain are virtually reduced to beggary. The power of the wealthy classes is destroyed. Men who, a few years ago, were millionaires, are now forced to accept charity at the hands of our military commanders. The poor white masses are reduced to starvation; the blacks are suffering all the worst consequences of the violent sundering of the old social relations. In short," concluded Gov. Brown, "society is in a condition of anarchy. Could the people of the North know how utter is our ruin, they would pity us in spite of their abhorrence of what they consider our treason against the government."

CHIRIKUI IMAGES. We have had the pleasure of examining a quantity of gold received by Dr. J. C. Ayer & Co., from Honduras, in payment for their medicines, which are extensively sold throughout Central America. Among massive crosses, bracelets and chains, are the rude images which have been taken from the graves of the Chiriqui chiefs—birds, turtles, serpents, bugs and reptiles done in solid gold. They carry us back beyond historic times, to periods and places where barbarism reigned supreme. They seem to come here now in mute appeal from the winding-sheets of their ancestors, to ask for the simple Indians in the mountains, medical protection from cultivated skill, against diseases which gather them up in too early graves. Ignorant and unlettered as they are, they have learned of the white man enough to know where to apply for relief, and what will bring it. Our well-known townsmen, above named, inform us that they require their remittances from foreign countries now to be made in silver and gold.—*Lowell Sentinel, Mass.*

SPECIAL MEETING OF THE AMERICAN BIBLE UNION. HELD IN ST. LOUIS, MO., MAY 20, 1865. The American Bible Union held a special or semi-annual meeting in the meeting-house of the Fourth Baptist Church (Rev. Mr. Osborne's), in the city of St. Louis, on Saturday, the 20th of May. Notwithstanding the excessive heat of the weather, a good audience was in attendance before 10 o'clock A. M.

Rev. S. W. Lynd, D. D., of Ohio, formerly pastor of the Second Baptist Church in St. Louis, presided, and made a brief address. Rev. Wm. H. Wyckoff, LL. D., read the Semi-Annual Report, which, being unusually brief and very comprehensive and interesting we publish in full.

The Creator of the universe acts upon principle. His movements are not dictated by passion; his dispensations are not influenced by chance. His purposes are like himself, without variableness, or the shadow of a change. Men, to be like God, must act from principle. Their principles must be conformed to their knowledge of his will and character. Their acts will not then be sporadic and irregular, but consistent and uniform, and the results permanent and accumulative. Their path will be that of the just, shining brighter and brighter until the perfect day.

The principles which underlie all the plans and operations of the Bible Union are of this character. On an occasion like the present, when a special report is to be made in the midst of a people nearly a thousand miles distant from the official seat of affairs, it is just and appropriate that we should re-annate and vindicate these essential and controlling principles.

1. The Bible, consisting of the Old and New Testaments, we receive and hold as the revelation of God. We regard every word as an emanation from his mind, and therefore pure, perfect, and unchangeable.

We appreciate each word and sentiment as of infinite value. In respect to some men, in their varied condition and circumstances, certain portions of divine truth may be relatively more important than others; but the universal scope of human history, duty, and destiny is so involved in every part, that we are not at liberty to add or to omit a word or an expression in any portion of the sacred volume.

Hence result the incalculable importance to the race, and the imperative duty of believers, to ascertain and circulate as the word of God just what He has revealed, without abatement or addition.

This, then, is the first principle of the American Bible Union, the preciousness of revealed truth—the inestimable value of each word; for two reasons: because it is the utterance of God's own mind, and because it is indispensable for man's necessities. That is, that all the wealth of the world would not compensate for the relinquishment of any portion of Sacred Scripture, because God gave it, and man needs it.

2. The second principle is, that the Bible is the only true and safe foundation of all Christian and benevolent enterprise. Every description of Christian mission depends solely upon it. Every effort to benefit man derives all that is truly useful from its spirit and directions. Any weakness of the foundation impairs the whole superstructure. Hence, it follows, that whatever effort is properly exerted to secure the purity of God's word, contributes essentially to the promotion and welfare of every missionary and benevolent institution. Every friend of missions, therefore, is bound by all that he holds dear, to befriend pure versions of the word of God. Every intelligent lover of our race, ought to love and sustain the objects of the Bible Union. He that would seek to save souls, he that wishes to build up churches, he that would advance the cause of education, can not do better than to lend his aid to secure the most faithful versions of the Sacred Scriptures, and circulate them in every language and among people throughout the world.

3. We also hold that the version which we are bound first to endeavor to amend is the English, generally known as the common English version.

It is our own. Charity, true Christian love, begins at home. How could a man be justified, who neglected the salvation of his own soul, and the sanctification of his own

heart, while professing to care for the spiritual interests of other persons? Why would approve of his course, who refused to provide for his own family while seeking to supply the wants of strangers? What kind of patriotism is that which prefers to benefit foreign countries rather than our own? Every consideration of personal responsibility, of affection for our children and attachment to our native land, prevails to make us most anxious to have a faithful transcript of God's will, as revealed to man, in our own loved language. And to such considerations, others not less influential are added.

The English tongue is already more extensively used than any other in the world. From the enterprise of the Anglo-Saxon race, it bids fair at some future day to be more widely used than all others.

The missionary spirit is more generally and extensively diffused, and more successfully exemplified in action by the English and American people than by any other nation, and wherever they go to preach, the gospel they carry the use and influence of this language.

And the missionary translators in all parts of the world make more use of the English Bible than any other, to ascertain the revelation of God and to transfer it into heathen tongues. Hence it follows, that already the efforts of the Bible Union to emendate the English version have, according to the acknowledgments of missionary translators effected more to secure pure versions for the heathen than all the commentaries and criticisms that have ever been written.

4. We believe that the common English version has extraordinary merits: that it is generally faithful in the rendering of the original; and that its style is well adapted to convey the truth to the common mind. It has also a strong and well-deserved hold on the public mind, which it would be useless and positively injurious to endeavor to relax.

Therefore the Bible Union has adopted this as the basis of its improvements in our language, instead of attempting to substitute another translation for it.

5. We hold, however, that this version greatly needs improvement. Its errors and defects are numerous and indisputable. They have been numbered by thousands upon thousands in the pages of commentators and the sermons of divines. Many of them are obvious to Christian men of ordinary intelligence. Many more are known only to scholars.

The sources of such errors are manifold.

(a) The Sacred Scriptures were originally written, those of the Old Testament in Hebrew, those of the New in Greek. Before the art of printing was discovered, which occurred in the fifteenth century of our era, the only method of propagating the divine word was by copies made by hand. The perpetual repetition of copies in this way opened the channel to numerous mistakes and interpolations. The preparation of such manuscripts by divisions into portions, for use in church services, led to the addition of words at the commencement or close of portions.

From these and various other circumstances, it resulted that the later manuscripts were the least accurate and reliable.

At the period when the common English version was translated very few manuscripts were known to European scholars, and these were all of a comparatively late date. In number, those of the New Testament did not exceed twenty, and none of them were older than the tenth century. Therefore it was impossible to perfect the Greek text used as the basis of translation.

On the contrary, the number of manuscripts of New Testament Scriptures now known, and capable of examination and collation, approaches a thousand. Some of these go back to the fifth and fourth centuries. The accuracy and reliability of some of these ancient manuscripts are so great that no scholar at the present day would think of making a thorough revised Greek text without consulting them. It is very remarkable what striking and invaluable corrections of the original, and through it of the English version, are made by the aid of these manuscripts. As an example, we may mention that the whole passage in the fifth chapter of John, about the moving of the water by an angel, including the fourth verse and a part of the third, is entirely wanting in the oldest and best copies. The superstitious aspect of this passage, and the handle which it has furnished to sceptics, have long been sources of anxiety to intelligent Christians. This anxiety will be effectually relieved in the revision.

(b) Another prolific cause of error and defect in the common English version is the great changes which have taken place in the grammatical structure of the language and the meaning of words since that version was made.

Many words and phrases, as used in that book, are now ungrammatical; such as, "be" for "are," "which" for "who," "his" for "its," "them" for "those," "for to" instead of "to," etc.

Many have entirely changed their meaning; as, "conversation," which formerly indicated deportment, but now refers to talking; "prevent," which once meant to anticipate, but now to hinder, etc.

Many more have partially changed their significance, so that it requires a knowledge of the original to distinguish the true phase of thought.

Thousands have become either wholly or partially, so that they convey either no meaning, or an erroneous one, to the ordinary reader.

(c) It may also be understood that the scholarship of those who made the version was generally of a very moderate character, and that they had not the facilities for their work which the progress of letters during two centuries and a half has furnished.

(d) When to these circumstances are added the restrictions imposed by King James upon his revisers, preventing them in very important matters from exercising their own judgment and using their scholarship, we see sufficient causes to account for all the faults and deficiencies of the common version with-

out throwing the shadow of suspicion upon the intentions and motives of those who made it.

9. Another principle of the Bible Union is the inflexible determination to know and publish the whole and the exact truth. Nothing of a denominational or sectarian character can interfere with this.

Even the immediate or apparent prosperity of the Society is not permitted to divert us for a moment from the faithful adherence to this principle. Assurances have been offered us of co-operation and pecuniary aid to an almost unlimited extent, provided we would yield this principle only so far as to allow one word with its cognates to stand as it is in the common version. Our uniform reply has been that we can not yield the claims of God's truth to worldly expediency.

Such are the leading principles of the Bible Union. In carrying them out they have spared neither toil nor necessary expense.

To be continued.

CONGREGATIONAL CONVENTION.

We stated in a late number that the introduction of a confession of faith at the session held at Plymouth, had caused some hard feelings in the Convention. This was however healed, and after much discussion, pruning and amending, it was passed in the following form without an opposing vote, but some refusing to vote at all on the question:

CONGREGATIONALIST DECLARATION OF FAITH.

1. Standing by the Rock where the Pilgrims set foot upon these shores, upon the spot where they worshiped God, and among the graves of the early generations, we, elders and messengers of the Congregational Churches of the United States, in National Council assembled—like them acknowledging no rule of faith but the Word of God—do now declare our adherence to the faith and order of the apostolic and primitive churches, held by our fathers, and substantially as embodied in the confessions and platforms which our synods of 1648 and 1680 set forth or re-affirmed. We declare that the experience of the nearly two and a half centuries which have elapsed since the memorable day when our sires founded here a Christian Commonwealth, with all the development of new forms of error since their times, has only deepened our confidence in the faith and polity of those fathers. We bless God for the inheritance of these doctrines. We invoke the help of the Divine Redeemer, that, through the presence of the promised Comforter, he will enable us to transmit them in purity to our children.

2. In the times that are before us as a nation, times at once of duty and of danger, we rest all our hope in the gospel of the Son of God. It was the grand peculiarity of our Puritan Fathers, that they held this gospel, not merely as the ground of their personal salvation, but as declaring the worth of man by the incarnation and sacrifice of the Son of God; and therefore applied its principles to elevate society, to regulate education, to civilize humanity, to purify law, to reform the Church and the State, to assert and defend liberty; in short, to mould and redeem by its all-transforming energy everything that belongs to man in his individual and social relations.

3. It was the faith of our fathers that gave us this free land in which we dwell. It is by this faith only that we can transmit to our children a free and happy, because a Christian Commonwealth.

4. We hold it to be a distinctive excellence of our Congregational system that it exalts that which is more, above that which is less important, and by the simplicity of its organization, facilitates, in communities where the population is limited, the union of all true believers in one Christian Church; and that the division of such communities into several weak and jealous societies, holding the same common faith, is a sin against the unity of the body of Christ, and at once the shame and scandal of Christendom.

5. We rejoice that, through the influence of our free system of apostolic order, we can hold fellowship with all who acknowledge Christ, and act efficiently in the work of restoring unity to the divided Church, and of bringing back harmony and peace among all "who love our Lord Jesus Christ in sincerity."

6. Thus recognizing the unity of the Church of Christ in all the world, and knowing that we are but one branch of Christ's people, while adhering to our peculiar faith and order, we extend to all believers the hand of Christian fellowship upon the basis of those great fundamental truths in which all Christians should agree. With them we confess our faith in God, in Jesus Christ, the incarnate Word, who is exalted to be our Redeemer and King; and in the Holy Comforter, who is present in the Church to regenerate and sanctify the soul.

7. With the whole Church, we confess the common sinfulness and ruin of our race, and acknowledge that it is only through the work accomplished by the life and expiatory death of Christ, that we are justified before God, and receive the remission of sins, and through the presence and grace of the Holy Comforter are delivered from the power of sin and perfected in holiness.

8. We believe also in an organized and visible Church, in the ministry of the word, in the sacraments of Baptism, and the Lord's Supper, in the resurrection of the body, and in the final judgment, the issues of which are eternal life and everlasting punishment.

9. We receive these truths on the testimony of God, given through prophets and apostles, and in the life, the miracles, the death, the resurrection of his Son, our divine Redeemer—a testimony preserved for the Church in the Scriptures of the Old and New Testaments, which were composed by holy men as they were moved by the Holy Ghost.

10. Affirming now our belief that those who thus hold "one faith, one Lord, one baptism," together constitute the one Catholic Church, the several households of which, though called by different names, are the one body of Christ; and that these members of his body are sacredly bound to keep "the unity of the spirit in the bond of peace;" we

declare that we will co-operate with all who hold these truths, with those we will carry the gospel into every part of this land, and with them we will go into all the world, and preach the gospel to every creature.

May he to whom "all power is given in heaven and earth," fulfil the promise which is all our hope: "Lo, I am with you always, even to the end of the world. Amen."

Correspondence.

Bro. Litch.—I am comfortable, but not well—about as when I saw you—better and worse by turns. I will give you a few facts, figures, and talks of travel, that some of your readers may like to read.

THE FIRST JOURNEY.

I left our Trenton Conference, where we had such a good time, on Monday afternoon, in company with Bro. Canfield, of Waterbury, Vt., and Bro. J. A. Heagy and wife, of New Kingston, Pa., for New York, by railroad. We all thought to stop over night at the city, but altered our purpose, and rode to the Albany boat, and proceeded on our way that night. So we passed the wonders of the American Babylon without inspection except at a distance. We had a brief glance at its beautiful harbor, and immense shipping. The tall spires of Trinity, Dutch, Grace and other churches point their worshippers to God, though most bend their steps and thoughts in the opposite direction. Its bustling, muddy streets; its wealth and poverty; its palaces and hovels; its pleasures and miseries; vices and piety; fashions and frauds are beyond description. The sight of Hoboken was beautiful as nature in the verdure of summer, but linked with the sadness of vice. The noble Hudson, the grand falls on the west, the beautiful fields, and forests, and villas on the east, occupied our thoughts and tongues till we could see no more. The boat was large, splendid, and speedy. Our berths and beds narrow and indifferent—no state-rooms to be had. At early dawn we were in sight of Albany. Here we had an affectionate adieu to Bro. Heagy and his lady, who thought to return the same day. Bro. C. and I took our baggage to the northern depot, and having an hour and a half, walked to Bro. Nichols', on the hill, and renewed our old friendship by a good breakfast, and sorry to find one of the sons low with the consumption; God bless him, he was always pleasant to me. We then took up our carriages, as Luke says, and saw the beautiful fields of crops pass rapidly by, as we rode by Troy, Mechanicsville, and other fine villages of New York.

At noon we reached Whitehall, where Bro. Canfield and I parted, he going by boat up Lake Champlain to Burlington, and I by railroad to Fairhaven, Low Hampton and Rutland to Middlebury and Brooksville. I stopped a night in Low Hampton, and was reminded of my first visit to see Bro. Miller in his last sickness, about six weeks before he died. He arose at 3 o'clock A. M. to eat a parting breakfast with me, the last time he went out to the table, a very suffering, happy man. There stands the house and farm. There stands his gravestone. There remains a brother and a few of the children. There remain a few good brethren and sisters in the faith; but deaths, removals, error and strife have thinned the ranks, till no steady preaching remains.

I stopped at Fairhaven to dinner, at Bro. Gilbert's, and over night with Bro. Bosworth, who had just moved into the place, with his children and new wife. He took me to Poltney, to see the women's convention called by Mrs. Smith of New York city. I expected to see the house full, but thirteen numbered us all—five men and seven women. They had singing, prayer, and exposition of a chapter, and conference for all. We both took some small part. Only two of the church there. Sisters Murray, Boyd and Smith, with a colored sister from New York, were the chief speakers. It was the first day. I like to hear women take part in meetings, but Christ did not call any to preach, that we read, and I think Paul has reference to it in his epistles. I see no other sound exposition of the texts, and the results, I think, generally justify his directions. I have seen and heard many. They mostly run out, and run down, and the people get tired of them, because they are apt to aim to do just what Paul forbids them.

Things were not so forward and thrifty in Vermont as in Pennsylvania and Jersey, where I have been. The pastures there looked as well as the fields here. A great contrast. The Cumberland valley and Lancaster county were as splendid as any I ever saw, and crops wonderfully promising. And so they are in Vermont, but differently. The smaller crops of Vermont and New Hampshire go as far, nearly, in support, as the more liberal ones of southern states. There is more substance and nurture. So God balances affairs, and favors the poor. One man from the South-west in the cars said, "What can you raise here, among these stones?" I replied, they raise the fastest horses, the finest woolled sheep, and highest prices in the world, and had taken the premium at the World's Fair; but what was more, they raised children and men! "Oh, yes," said he, "Douglas was from here." I told him they sold sheep from \$2000 to \$3000 apiece, and asked if he could beat that. He owned up they could not. Since then I have learned that one man in my county had been twice offered \$10,000 for one buck, and refused it. He was asked what he would take. He replied, "I will tell you what I won't take, \$15,000." Some of the sheep of his flock shear from fifteen to twenty-five pounds a year, fleece! (not wool, but fleece.) One of my brethren did on the shearing, and told me. It is, as it grows on them, unwashed, varying from 6, 8, 10, 12, to 15 pounds of washed wool. That is enough.

Well, I got home, and found all well. While I was pastor here a couple of years, no member died, but since, a large hole has been made in the little flock. Bro. George Bishy, Sister Nutt, Sister Fitz and Bro. Dowd, all true friends, and I trust saints of God. "I hope to meet them in that happy land." May God bless the surviving as well. Now a sister of George was sick, and apparently (to most,) unto death. She, like him, was singing and happy, resigned and willing to go. To see one so is the best sight below. I heard Bro. Gunner Sabbath morning, and though unwell and worn from just moving to Bristol, he gave us a good discourse, and insisted I should preach in the afternoon. Though unwell, and worn and weary with my journey, I did enjoy it well. He serves them half the time the ensuing year, and will probably part of the time at Bristol. I think now is a fine opening for good there. One of our brethren sold his marble quarry, (Bro. Gibbs), and bought nearer the meeting, and can, and will, no doubt, be a greater help to it now. The same, I was told, had since been sold for \$100,000 to a company, who have gone to work in earnest, and intend to take out \$1,000,000. So there is "oil" rocks east as well as west, and speculation everywhere.

I visited all round among the old friends with my wife, and fixed up everything at home. I preached the next Sabbath twice, and addressed, of course, the Sabbath school. I got fixed up, and packed up myself ready for a start for a long and more trying and expensive journey to Canada. But this I must leave for the next letter. As postage now is three times as dear (ten cents) as in the States, I shall have to make my letter to the *Herald* largely answer for the private letters from me. But any of you may write me as often as ever, unless you will do the same as I, through the *Herald*. Yours truly, in faith, hope and love, D. I. ROBINSON.

Port Dover, C. W., June 28, 1865.

A REMARKABLE CONFIRMATION.—Sir Henry Rawlinson has been distinguished for his success in deciphering the arrowhead inscriptions brought to light by the modern explorations of Nineveh and Babylon, though all scholars have not accepted his interpretations. Twelve years ago he read on a Nineveh monument that two Assyrian Kings, one of whom was contemporary with Jehu, the King of Israel, visited a cave at the source of the Tigris, and there inscribed their names. Mr. Taylor, the English Consul at Diarbekir, recently discovered this cave from which the Tigris flows, and there found the inscription of the two kings preserved on the rocks to the present time. This remarkable discovery establishes beyond doubt, the authenticity of the interpretation of those old writings which have thrown so much light upon Scripture history.—*Exchange</*

The Advent Herald.

"Behold, I come quickly." "Occupy till I come."

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[For Terms, &c., see Fourth Page.]

Communications.

Original.

JERUSALEM IN GLOOM AND GLORY.

With a Review of Rev. G. B. Bucher's "Objections to Error." By J. M. Orrock, Pastor of the Adventist Church, Waterloo, C. E.

BY A PEBERIAN MISSIONARY.

I return to the consideration of this pamphlet, not only because I have promised to do so, but because it seems to me worthy of special notice. In my former article I ventured to point out that that excellent Christian gentleman, Mr. Bucher, had in his "Objections to Error," made use of language, which, in my opinion, would have been much better left unsaid. Let it not be supposed, however, that I object to him, because he has stated his "Objections." On the contrary, it appears to me that he did well, and that in the circumstances in which he was placed, and entertaining the opinions which he did, he acted rightly. A young lady, a member of his congregation, had agreed to take part in certain religious exercises in the Advent Church, Waterloo, and to repeat certain statements at the instigation of the pastor of that church, which in Mr. Bucher's opinion, contained error, and which error was likely to be all the more insidious, because it was couched in the language of a young lady's devotion, which was natural, therefore, and what more proper for him to object to such a course? Had he acted otherwise, he would have been unfaithful to his own convictions. His mode of doing so also was open and manly. He did not say behind Mr. Orrock's back what he was ashamed to say to his face. On the contrary, he stated his objections in writing, thus giving Mr. Orrock an opportunity of confuting them if he could. While therefore we may regret that he has spoken with needless harshness, we cannot find any other fault with him. On the contrary, I think we have reason to thank him for the course he has pursued, for unless I greatly mistake, it has now been shown that what he has styled "Objections to Error," are in reality objections to truth, howbeit he meant not so, neither did his heart think so. I am quite aware of the power of prejudice, and the difficulty of making a man see, when he is bent on shutting his eyes, but still I cannot help thinking that even a prejudiced mind if possessed of any reasonable amount of candor, will be compelled to admit that post-millennarianism in the person of Mr. Bucher, has come off second best. If the matter was submitted to a totally unprejudiced mind, I am of opinion that its decision would be, that pre-millennarianism occupied the 'whole ground, and that post-millennarianism was nowhere.

As I regard the pamphlet under consideration as an admirable condensed summary of the leading arguments in favor of the great truth that the advent of Christ will be pre-millennial, I shall endeavor briefly to bring some of its principal features before the minds of my readers. It was written in answer to ten "Objections to Error," brought forward by Mr. Bucher, against an extract from a sermon by John King Lord, Congregational minister, Cincinnati, Ohio, which was introduced into the religious exercises already alluded to, and is as follows. Referring to the dream of Nebuchadnezzar recorded in the second of Daniel, Mr. Lord says: "We stand on the threshold of the millennium, and relieved against the background of history, stands the great image of gold and silver, and brass and iron, looming up like a mighty pillar between us and the sky, from which the sun has just descended. Right opposite, with beams of the morning just reddening its summit, rises in majestic grandeur the mountain of the house of God. Invisible hands are heaving from its side a living stone. It trembles on its poise, and in the pathway along which it must speedily rush, that monument of the empires is reared. Who can conceive or describe the terrors of the collision? The solid earth will shake. The sea shall depart from its place, and unwarped itself from its dead. The heavens shall be rolled together as a scroll, and the stars shall fall from their places. The beast and the false prophet shall be thrust

into the bottomless pit, and the angel shall lock them in. And Christ shall come. Already he makes ready his coming. The chariots of salvation are gathering for the triumphant career. The attendant hosts are waiting for the signal. Christ is coming." In this eloquent extract, the pre-millennial advent of Christ is plainly taught, and the controversy turns upon the interpretation which it puts upon the king's vision, Mr. Bucher denying, Mr. Orrock affirming its correctness.

I shall give as a sample of the reasoning on both sides, Mr. Bucher's first objection, and part of Mr. Orrock's reply to it. I say reasoning on both sides, but perhaps I ought to say reasoning on one side, for it seems to me that Mr. Bucher asserts, rather than reasons, and begins at the very outset to take for granted what remained to be proved. His objection runs thus, "Granting we are on 'the threshold of the millennium,' (?) it contradicts John the revelator—see Rev. 20—in making the sea 'unwarped itself from its dead,' and in saying, 'Christ shall come, before instead of after the millennium.'" To this Mr. Orrock replies, "John teaches that the marriage of the Lamb precedes his millennial reign. And I heard as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of many thunders, saying, Alleluia; for the Lord God omnipotent reigneth; let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready." Rev. 19: 6, 7. All will recognize our Saviour as the Bridegroom, (John 3: 28-30), and the Church as the Bride which he hath purchased with his own blood. The relation which they sustain to each other at the present time, is represented by espousals; hence Paul said of the Christians at Corinth, 'I have espoused you to one husband, that I may present you as a chaste virgin unto Christ.' 2 Cor. 11: 2. They are now mutually pledged to each other; but as the bride by her marriage is united with husband till parted by death; so the redeemed by their marriage with the Lamb, are exalted to that station to which they are forever to sustain. They can never ascend to a higher station, nor sink to a lower, but will reign with him forever, unhurt by the second death. As the marriage of the Lamb therefore represents a different relation from what now exists, it must symbolize the Church with Christ, which is the vision of the when the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we—Christians—who are alive and remain, shall be caught up with them in the clouds, to meet the Lord in the air, and so shall we be ever with the Lord.' 1 Thess. 4: 16, 17. As the marriage of the Lamb takes place before the millennium begins, who 'contradict the Revelator?' those who hold that the Bridegroom comes before the Church enters upon her millennial rest? or those who have the marriage consummated in the Bridegroom's absence? Such is part of Mr. Orrock's answer to Mr. Bucher's first objection. To my mind it is more than conclusive, it is comical. The idea of a spiritual reign is not only proved to be erroneous, but absurd, for how could a marriage be consummated with the bridegroom in heaven, and the bride on earth? Are we to understand that it takes place by proxy?

Another extract equally telling. Part of Mr. B's fifth objection runs thus: "By insisting on Christ's immediate coming, it prevents the gospel kingdom (a phrase not to be found in Scripture as Mr. O. remarks) as symbolized by the ever-growing stone, from filling the earth; so falsifying prophecy." Mr. O. replies, "Of falsifying prophecy? how? Is it by teaching as the prophet does that the stone smites the image 'on the feet,' Rome divided, instead of 'the legs of iron,' Rome Imperial, as Mr. B. must do in having the image smitten at the first advent? Is it by teaching that wars, famines, pestilences, earthquakes, persecutions, the preaching of truth and error, and the down treading of Iphigene's land will characterize this dispensation till its close; and by giving no more intimation of the conversion of the world before the coming of Christ, than our Lord does in Matthew 24th and 25th chapters, where his discourse spans the age? Is it by teaching that the last days will be 'perilous' for the Church and the world, as all the inspired apostles have declared? See 1 Tim. 3d and 4th chapters, James 5: 1-8; 2 Peter 3d chapter, 1 John 2: 18, Jude 17; 21. Or is it by teaching that it will be as true in the future as it has been in the past, that we must through much tribulation enter into the kingdom of God? Acts 14: 22. Only shew us that the view of the speedy coming of Christ falsifies any prophecy and I for one, will readily change error for truth." I believe you, Bro. Orrock, but still allow me to give you a word of friendly caution. See well to it before you change your present position, that you have firm ground on which to place your feet. If you don't, your own remorseless logic as exhibited in the above extract, will have the inevitable effect of turning you into a laughing-stock. As for Mr. Bucher, I think he would do well to

ponder his charge of "falsifying prophecy" before repeating it.

The charge, however, is one which may be easily refuted. If indeed it be true that the world is to be converted, it must certainly be in a very healthy condition when Christ makes his appearance, unless it can be shown that the spiritual reign is to be succeeded by a great apostasy, previous to his advent, a thing of which Scripture makes no mention. What then are we to make of the Saviour's words, "As it was in the days of Noah and of Lot, so shall it be in the day when the Son of man is revealed? This state of matters cannot by any possibility, take place if the world is 'too full of righteousness, when Christ comes, and so it follows that those who maintain the conversion of the world are themselves guilty of the very fault which they charge against those who deny that figment. Admit the truth of the pre-millennial advent of Christ, however, and the collision which otherwise must take place between those passages which predict an apostasy and those which predict a reign of righteousness is avoided. The first class find their place in the period before he comes, and the second after his appearance.

I intended to have said a few words about the "rolling" stone of which Mr. Bucher makes frequent mention, and of which the Bible makes no mention at all, and also I meant to have tried my hand at dissecting the image of Nebuchadnezzar, but that I find would occupy too much space, and lead me away from my present purpose. That purpose is to recommend Mr. Orrock's pamphlet to all who take an interest in a highly important and deeply interesting question. The quotations given, are fair samples of the publication, and which I feel assured recommend themselves. It is at once powerfully, fairly, and temperately written. If all Bro. Orrock's other writings are like this, then he may have the satisfaction of saying that he has indited "no line which dying, he would wish to blot."

Reprinted by request.

WATCHING FOR THE MORNING.

I am watching for the morning,
The night is long and drear,
I have waited for the dawn,
Till I saw and heard,
I am watching for the morning,
When the sun of day shall show,
All their lustre adorning,
So dimly seen below.
I'm a stranger and sojourner,
A pilgrim on the earth,
A sick and lonely mourner,
But I'm watching for the morning,
Oh when I will morning come,
And I'll change the night of mourning,
For the fellowship of home.
They call me strange and gloomy,
But oh I think I dream,
Of the hopes that fill my breast,
For I am not what I seem.
I am watching for the morning,
When he who for me died,
In triumph state returning,
Shall take me to his side.
They often find me weeping,
When I cannot tell them why,
For they know not the meaning
Of my spirit's sympathy;
But I'm watching for the morning,
Of a bright and glorious day,
And will hush creation's groaning,
And wipe her tears away.
The earnest expectation
Of all nature is abroad,
Waiting the revelation
Of the real Son of God.
I am watching for the morning,
That shall set the captive free,
And will hush creation's groaning,
Into glorious liberty.
I will get me to the mountain,
Till the shadows flee away;
I will get me to the mountain,
For the token of the day.
I am watching for the morning,
The night is almost gone,
I hear the note of warning,
I will be me to my home.

Original.

MISSION JOURNAL.

Owing to the great number sick, Bro. Leslie is constantly engaged while out of school, so that he finds it impossible to write this week. I hope these friends will appreciate his services, for never did mortal man work more devotedly for their good than he. His work here is three-fold, viz., Minister, Teacher, and Physician. Beside preaching one half of the time, he is Principal of the boys' school, and devotes his utmost energies to advance his pupils in their studies, and with fine success. Then as soon as school is over, he is obliged to visit the sick, and in consequence of the ignorance and strange notions of this people, if he has a patient on his hands he must necessarily visit often in order to keep the sick under his control. Some promise solemnly to follow his directions, and then through over anxiety apply or give something that neutralizes the medicine. Thus a child was sick with the measles, and in the doctor's absence, spirits of turpentine was applied to its breast to keep it from coughing. Another child was brought for treatment, that was weak and emaciated with what they call, "running off at the bowels." What do you give it? "Oh nothing but strong coffee." Sadness and depression of spirits is usually the result on the sensitive mind of Bro. L., as he returns from the abodes of poverty and sickness.

A few days since he invited me to go with him to the basement of a brick house, in a room designed for a cellar. We had to bend low to enter the door. All around the dampness stood on the walls; only one small window one foot square let in the light, and the only ventilation by night, when of necessity the door must be closed and bolted.

The mother had been carried away to her long rest from this house of death. An infant just alive was held in the arms of an old lady; and on the bed lay one of my own dear school girls, gasping in death. My heart was deeply affected. A few days before she came hand in hand with her younger sister, and had just bought a new First Reader, expecting to continue long with us. I remember her as she sat with folded arms and closed eyes, repeating with others the Lord's Prayer. It was the first death from our school, and as I at her funeral spoke of her relation to the school, I felt deeply to sorrow for the quiet little sleeper, yet I could not but feel thankful that while the shafts of death had fallen thickly around us, God had until now preserved our precious school from intrusion.

Sunday, June 18. Early this morning attention was called to a colored lad, who was sitting under a tree weak and sick. He had followed the army to Edgefield, and those whom he had waited upon had been discharged, and gone home, leaving him to shift for himself. We at once called upon the Col. of the "7th Ohio Regiment," near our house, and stated the facts. After some blustering and cursing about the stupidity of the "nigger," he sent his hospital steward with us, who took the boy in hand. At 9 A. M. we met our Sabbath school. The subject was concerning the burning of Sodom. After our usual exercises, I remarked on its antitype, the burning of the world. My own soul was thrilled with the awful scene as I painted it out to the children. The house was filled with old and young. All hearts were awakened, and every eye was fixed. I could see the tears moisten the bright eyes of the anxious little listeners, and when I asked how many would fly from the city of destruction, instantly every little hand was raised. After school Clara said to me, "Father I remember all you said this morning." At early light next morning, she was up reading the Bible, and soon came to me saying, "Father, I cannot tell you how happy I was last night." "What made you happy?" "Why after I had read I laid down, and I was singing and praying all the time, and I almost cried because I could not get up and read the Bible, to find some promise." "Do you think that the Lord has forgiven your sins?" "I asked him to forgive me, and I told the Lord that he had promised to give to those that asked him." "Do you believe?" "Yes, but Satan tried to make me doubt, but I believe, but I asked the Lord to put him behind my back, and he did." "What chapter did you find to read?" "You know that chapter that every verse closes with, 'For his mercy endureth forever?'" "Yes," said I, "that is a good promise for you." She replied, "I think he will keep me along now, because that reads so." Clara is eight years of age, but not too young to need the converting grace of God. Our hearts are filled with inexpressible joy to see the little germs of grace springing up. Many of our school girls are deeply convicted, some cannot study owing to the state of their mind. Several have been converted. May God visit us with a shower of divine blessings, and convert the whole. Sunday afternoon Bro. Leslie preached from the words, "Ye are the Temple of the Holy Ghost." He had a good field of thought in speaking of the defiling of the temple. I think this people need faithful admonitions. They are now comparatively free from restraint, and suddenly find every luxury at hand, providing they have money to buy. The consequences is, that they bring out from their servitude all the vices of slavery, and add any thing that low passions desire. We find whiskey used freely among both black and white, male and female. Father and child love their dram, and argue in favor of its moderate use. Tobacco is used to excess, the men chew and smoke, and the women "dip snuff."

Such is the use of tobacco that when Bro. Leslie opened his school for boys, the floor was spotted with juice, the greater part of the boys using it. Gradually the habit was checked, until all came up and pledged under a solemn promise that they would abstain. It is curious to see the most devoted of our sisters sitting meditating on religious subjects, with pipe in mouth, puffing out "incense to Baal." Another fault is a bluntness of speech, which makes them enemies to each other; being quite disposed to speak of the faults of others and very sensitive of their own faults being discussed. They have frequent quarrels. This works bad, and being generally of a stubborn mind, they resemble brutes when quarrelling, and are about as unreasonable. I notice that they tyrannize over those who are under their control, having learned it by long experience from their masters. A man living near us beat a lad unmercifully, a few nights since, for the serious crime of drawing some water from the cistern and not noticing that there were some flies in it, as it was dark.

They often say to us "you must whop the children, you must be tight on them; you must beat them," and the like expressions of affection and parental solicitude; but we do not know what to whop them for, they obey us instinctively, and love us with overflowing hearts of affection, and instead of beating, I often see Mrs. Child kissing them. We say to anxious mothers that they may do the beating, but we know a better way. Uncle Ned, one of our "picking" friends, who sees faults quicker than virtues, called in our school one day. He sat with grave and watchful eye to see what improvements he could suggest; the old man grew interested as we advanced, and when the children joined in the temperance song and other beautiful hymns, and then departed quietly from school, the veteran of 80 years was overcome with surprise, and could not find language to express the "wonders," as he called it, that he had seen. Thus one after another yields the point, that love will do what force cannot perform.

The mass of returning soldiers encamped around us, cause many little annoyances. Gardens are stripped of onions, cabbages, potatoes &c., &c. Cows are milked in the pastures; stables are entered and horses stolen; and such was the frequency of highway robbery, and knocking down, that a special force, armed with 7 shooters, is posted to keep order. The blacks are especial sufferers. Yesterday, "Gabriel Lane" was attacked by ill soldiers to get away a pair of boots. Gabe held the boots, and also a head wound, from the rock thrown. To-day an old man told me of an unprovoked attack upon him, yesterday, near our house, by an Ohio soldier, that nearly finished him.

Our hearts bleed for these people. You may at the north rejoice over the freedom and the emancipation of the bondmen on the 4th of July, but I shall wait a while before I throw up my hat. There is a mighty effort in this state, as well as all through the South, to modify the emancipation act, so as to control the frightened and easily subdued sufferers. God is magnifying his mercy, but man is filling up his cup of wrath which he must soon drink, and not till then, will the mighty torrents of prejudice and satanic wrongs which have deluged our country, be wholly removed. Thank God, the fan of Jesus will thoroughly purge the floor, and until then I expect a groaning creation.

Desiring to do good, we visited the camps of the Ohio Cav. Sunday, between our service and the commencement of the 1000th year of the world, in history, into which, however, it was not possible to enter now, but in 606 the Pope of Rome became the little horn, that is, he was declared to be head of the Church by a very large, and wicked Roman Emperor; was confirmed therein by a council; and assumed and exercised, all the authority which such an investiture conferred upon him. At this same period the empire was broken up into independent kingdoms, and the Church of Rome had become wholly apostate, the true Church being driven from her place, leaving no trace of her flight. Indeed it was this elevation of the Pope to a position above the Emperor's, concurred in by the Church in council, which completed at once the characteristics of the ten toes and of the little horn, proving also the apostasy of the Church, in every way showing that this was the date from which the 1260 years were to run.

Now, if this period be the true one, according to the mind of God, of which I have no doubt, then in 1260 years from that time, or in 1866, we may look for the ten crowned horns being smitten by a sword, and also for the coming of the Son of God to claim his kingdom.

We are used to look at many things as signs of the times, but I think I am right in saying that we have yet recognized no signs giving that distinct and certain assurance, which our Lord led us to expect when he said, "Behold the fig tree, and see the trees, when they now shoot forth ye see and know of your own selves that summer is now nigh at hand." There can be no surer sign than this, and it brings its conviction to every mind; no one but knows that when the trees shoot out, summer is nigh at hand. Have we any sign now before the world, bringing as much certainty with it that the coming of our Lord is nigh at hand? I think we have.

From the consideration of the preceding Scriptures, we are led to believe that in 1866 the ten crowned horns will receive a wound by a sword, and that the Lord will come to claim his kingdom. What is the sign of this?

The Pope has been held in his place for the 1260 years now so nearly ended, by the power and maintenance of the ten crowned horns. It is now notorious that he is betrayed and forsaken by those kings. The Emperor of France has preserved him from attacks by his own subjects, by an armed force for fifteen years past; he has tired of this, and has arranged for the withdrawal of his army in 1865. It is true that the King of Italy has covenanted that no foreign power shall molest the Pope, and that he, himself, will not do so. But the hollowness and treachery of this treaty are perfectly understood by the Pope, and by all others who give it a moment's consideration. Italy desires Rome for its capital, and will have it.

There is nothing in the treaty to prevent the Pope's own people from effecting a revolution, and if they are not able or willing, Italians in sufficient numbers will enter Rome, domicile there, and vote as the King of Italy may desire. The Pope knows this, and will not wait the issue; already other asylums

the very place from which the woman took her flight. This shows that those 1260 years that the Church was in the wilderness are the same as the 1260 years during which the apostasy or little horn usurps her place.

Thus, by another series of strongly marked lines are we brought again to the kingdom of the ten toes or ten horns alike of Daniel and of John.

As there is no portion of the prophetic chart of greater importance or interest than the 1260 years of the ten crowned horns, so there is no time so carefully noted, and so elaborately illustrated in the divine word, which supplies us with line upon line, and precept upon precept, concerning this eventful period. Let us now examine what is said respecting its termination.

In Daniel 2: 44, it is written: "In the days of those kings shall the God of heaven set up a kingdom," that is, at the termination of their allotted time, the 1260 years.

In Daniel 7: 22-24, the little horn made war with the saints and prevailed against them until the Ancient of days came." And in 9th and 13th verses, "I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him, and there was given him dominion and glory, and a kingdom, that all people, and nations, and languages should serve him."

In Revelation 12, the Church is driven into the wilderness by Satan, where she is nourished for 1260 years, these years terminating, as a matter of course, when her Lord receives the kingdom already spoken of.

In Revelation 13, the ten crowned horns who have had a period of 1260 years allotted to them, come to their end. Thus one of the heads of the great beast is wounded to death by a sword.

This is the kingdom of the ten toes of Daniel 2d: the kingdom of the ten horns of Daniel 7: It receives this wound by a sword in 1260 years after the sub-division of the Roman empire; after the rise of the little horn, the apostasy, and after the flight of the woman. The commencement of these 1260 years is well marked in history, into which, however, it was not possible to enter now, but in 606 the Pope of Rome became the little horn, that is, he was declared to be head of the Church by a very large, and wicked Roman Emperor; was confirmed therein by a council; and assumed and exercised, all the authority which such an investiture conferred upon him. At this same period the empire was broken up into independent kingdoms, and the Church of Rome had become wholly apostate, the true Church being driven from her place, leaving no trace of her flight. Indeed it was this elevation of the Pope to a position above the Emperor's, concurred in by the Church in council, which completed at once the characteristics of the ten toes and of the little horn, proving also the apostasy of the Church, in every way showing that this was the date from which the 1260 years were to run.

Now, if this period be the true one, according to the mind of God, of which I have no doubt, then in 1260 years from that time, or in 1866, we may look for the ten crowned horns being smitten by a sword, and also for the coming of the Son of God to claim his kingdom.

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There is nothing in the treaty to prevent the Pope's own people from effecting a revolution, and if they are not able or willing, Italians in sufficient numbers will enter Rome, domicile there, and vote as the King of Italy may desire. The Pope knows this, and will not wait the issue; already other asylums

have been sought after, but the Pope will not leave Rome, neither will he be taken in the snare of the kings. The solution is given in our sacred chart. In 1866 the ten crowned horns will receive a wound by a sword.

The democracy has tried to inflict this wound at various times, heretofore, but the attempts were premature and unsuccessful. What the democracy could not do heretofore, popery will now enable it to accomplish. The position which the priests and Jesuits hold, will enable them to give effectual aid to the democracy. And so, in place of the Pope's being "sold" by the kings, they, the kings, have only accomplished their own ruin.

Is this a "private interpretation," or is it laid down in the chart of God? Judge ye.

In 13th ch. Rev. we have the ten crowned horns smitten by a sword, but are told that the deadly wound was healed; and, that after this healing, the little horn, or the papacy, directs an image of the wounded beast that was healed, to be made, and those who will not worship the image, are to be killed. Now the next symbol that we have of these two beasts is in Rev. 17. Thus is our chart carried on from point to point by infinite wisdom. And what have we here? The same wounded beast after having his deadly wound healed, still presenting the same characteristics, seven heads and ten horns, but without crowns; clearly intimating as said above, that the democracy has succeeded in inflicting the wound by a sword upon the fifth head, the sub-divided Roman empire, and in establishing a democratic government over the same kingdoms; the ten uncrowned horns receiving power as kings one hour with the beast, a most perfect definition of presidents.

Sitting upon this scarlet colored beast is a woman "arrayed in purple and scarlet color, and decked with precious stones," &c. In this woman we have no difficulty in recognizing popery, although deprived of the triple crown, &c.

We have therefore evidence of the complexity of popery with the democracy, and we see the result. Napoleon, in place of outwitting cunning and perfidy; and in place of being the anticrist, who is, according to Mr. Baxter, to deluge Europe, Asia, Africa and America with blood, whipping them with scorpions, is merely one of the ten crowned horns who is to suffer by a sword in 1866.

Our latest accounts show that the Pope will make no treaty, nor come to any terms, with either Victor Emmanuel or Louis Napoleon; and these two latter gentlemen will find to their cost, that popery has not lost its sting, nor its lust of power, nor its thirst for blood.

Is not this a sign as perfect and convincing as the budding of the fig tree? Popery cannot stand as a temporal power after 1866, but will be accepted as the church of the democracy to which it will have rendered such signal services. "Lift up your heads and rejoice, for your deliverance draweth nigh."

This sign is before the nations; all peoples have their attention turned to it; and the wise only want the guidance of the Church fully to understand it.

Our chart conducts us thus far by means of the symbols which preserve one character from Daniel to John, unmistakably marking our way over the ocean of life, and the signs of the times strongly and plainly indicate the near approach of that conclusion to which the chart has led us.

These symbols stand out in strong relief as we read the book of the Revelation; and, taken consecutively make our chart perfect. They are not, however, by any means, the principal part or grand trunk line of the book. The seals are more properly its main artery, and these conduct us to the same result as inevitably as do the symbols. This, if you please, must be the subject of another letter.

I trust that before concluding these letters we will establish "the sure word of prophecy," and make our prophetic chart as intelligible as the other great works of the Scriptures.

It is only through the 1260 years that we can get at the solution of the time question, at least for the multitude. It presents no chronological difficulty such as is found to defy Ptolemy's canon and Thurman's astrology. This latter gentleman's labors seem to be enormous. I think the truth can be made plainer with much less trouble and much greater effect on the general mind, by tracing out the 1260 years, rising as they do within the Christian era, and pointing most distinctly to the desired result which we all seek.

The seals will bear their testimony in corroboration of the symbolic record, and it will then be seen who is the personal anticrist. There will be a personal anticrist, indeed, but he will not appear until after our Lord receives the kingdoms from his Father, and he will proceed from popery, and will be identified with it, as we will see presently. Louis Napoleon will then have passed away, altogether.

But we must not now pursue this subject farther, until the seals add their testimony to the truth as far as now obtained, and also with the additional light which they supply I trust we will find our way to the end.

Mr. Baxter, if I understand his theory, rightly maintains that the empire of Rome is

still in existence; and that the ten horns are not yet developed; and that they are to be ten vassal kings of Louis Napoleon. Now, this seems to me to be a setting aside of the chart of God, and a substitution of new prophecy by Mr. Baxter. It has pleased God to give us a perfect prophetic chart, which I cannot consent to forsake for the fancies of Mr. Baxter. If God, in his infinite wisdom and perfect accuracy, thought proper to note on this chart the Grecian kingdom, which, in point of fact was little better than a Greek raid into Asia, is it to be believed that he would omit all mention of the sub-divisions of the Roman empire which have existed for 1260 years past? or are we, with the perfect delineations of these kingdoms before us, to take Mr. Baxter's word that it refers to some short time yet future, when Louis Napoleon shall have gained immense power over the whole world? I I I.

Those who are wise above that which is written, who want to show that they have made a great step in advance of all that has previously been believed by the Church of God; and who are willing to sacrifice to their theory the true word of prophecy, they may believe this absurdity. In the name of the Church of God, I protest against such a course.

It follows in the wake of Mr. Baxter's theory, that the Pope is, not the little horn, nor the man of sin, nor the son of perdition, who opposeth and exalteth himself against all that is called God, or that is worshipped; and who denieth the Father and the Son. Let us see.

If Mr. Baxter can show that Louis Napoleon answers to this description better than the Pope does, I shall be greatly surprised indeed.

The angel explains to Daniel, 7: 23, thus: "The fourth beast shall be the fourth kingdom upon earth; . . . and the ten horns out of his kingdom are ten kings that shall rise; and another shall rise after them; and he shall subdue three kingdoms."

Now this has been most distinctly done by the Pope, who blazons forth the fact by his triple crown; while it is not pretended that Louis Napoleon has done so. Perhaps, however, some will not believe that Mr. Baxter declares Napoleon to be the man of sin or little horn. Here is an extract from his book, page 26, which sets that matter at rest: "Bigoted papists will then boast of the universal supremacy of their Church, but, in reality the Roman Catholic Church will then no longer exist, for its priests will have become converted to a new religion, a system of pagan heathenism, having for its chief object of worship, not God or Christ, but a man, even Napoleon, the man of sin."

Mr. Baxter quotes John 2: 22: "He is the antichrist that denieth the Father and the Son." This certainly does not apply to Louis Napoleon, he has not done so in word or deed. But it does apply to the Pope. He has denied the Father, inasmuch as he indulgences, the indulgences being sins against the Father. Now sin is the transgression of God's law. God, as being the Creator and King, has given a law, the transgressor of which is subject to the penalty of death. This is his right, and upon this right hangs all that is sacred in revealed religion. "The law is our schoolmaster to bring us to Christ." If the law did not condemn us for sin, wherefore the atonement? To assume the power to permit sin, as an indulgence, and to sell this indulgence for money, is denying the Father. And to forgive sins committed against God, for money, is denying the Son, and his atonement. "They profess that they know God, but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." Titus 1: 16. This is the Pope, and to him the text in John applies. He is the antichrist, not Louis Napoleon.

Again, he quotes 2 Thess. 2: 3, 4, 9: "The day of Christ shall not come, except there come the apostasy first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he, as God, sitteth in the temple of God, showing himself that he is God." Now surely, this does not apply to Louis Napoleon; he has never done so, and all are to accept Mr. Baxter's prophecy that he yet will do so; with the fact before us, that the Pope has actually done all this!

The apostasy of the Church of Rome needs no proof that the Pope exalts himself above what he calls God, as simply a matter of history. He sits in St. Peter's above the transubstantiated bread and wine, as he avers it to be; there he receives adoration as our Lord God the Pope; and there he dispenses indulgences and pardons sins.

Again he quotes Daniel 7: 25: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and they shall be given into his hand until a time, times, and the dividing of time." Louis Napoleon does not speak great words against the Most High, nor does he wear out the saints of the Most High, but the Pope has done both for 1260 years past.

Again, Daniel 8: 25: "He, the King of fierce countenance, shall destroy the mighty and the holy people, he shall also stand up against the Prince of princes, but he shall be broken without hand." Louis Napoleon, above all other men, is remarkable for the preservation of an impenetrable countenance, if he have fierce passions raging at his heart, his countenance most certainly does not give any indication of it, and he does not stand up against Christ, he rather seems to stand up against the Pope.

See page 14 of Mr. Baxter's book. The application of these passages to Louis Napoleon appears to me to be quite out of place.

Note. There is much in the foregoing article with which we agree, but many things which we do not see so clearly. We think our correspondent altogether too positive in his assertions. With the chart we are agreed, but not with all the interpretations of even our friend T. We can but think he mistakes the chart when he speaks of the kingdom or headship of the TEN TOES, and

makes them synonymous with the ten horns of Dan. 7. For it is evident that starting with the head of the image, the toes are the very last extremity. Whereas, the ten horns of the 7th chapter of Daniel are said to have come up before the little horn arose; and three of them fell before he obtained his place. The ten toes will all be in place when the stone smites the image; but three of the horns, according to T., fell 1260 years ago, leaving but seven behind them.

Our correspondent, in our view, is very far from having proved the Pope or papacy ever to have denied the Father or the Son. That he has spoken great words against the Most High, we admit, but deny, he never has. When T. has proved his fallibility as satisfactorily as some of us have done, he will probably be a little less positive. Ed.

SPECIAL MEETING OF THE AMERICAN BIBLE UNION.

HELD IN ST. LOUIS, MO., MAY 20, 1865.

Summary of the Report of the Bible Union.

The world being our field, and the word of God the seed to be sown, we have sought to aid the circulation of pure versions to the extent of our ability. In India, China, Siam, Burniah, Italy, Germany, and America we have aided with our means, printing and distributing, or paying for, nearly eighty millions of pages of sacred Scripture. These leaves of the tree of life have been scattered almost broadcast among the nations.

Since the adoption of the last Annual Report, the Bible Union has made steady progress in prosperity and usefulness. Until the close of the year 1860, the Bible Revision Association, located at Louisville, Ky., cultivated the Southern field; except the States of Delaware, Maryland, Virginia, and North Carolina. At that period the Association suspended operations, and soon after passed its books and accounts into our hands. In a few months, contributions from Southern States, except Delaware and Maryland, entirely ceased. The consequence was that far more than half of our usual resources were cut off, as if with a stroke. Our annual receipts for 1861-2 were reduced in a similar proportion. From that period we have been gradually recovering from the shock. Each succeeding annual report has shown an addition of from \$2,000 to \$3,000, and the present year we have the prospect of closing our books with a similar increment of receipts at an earlier period by two or three months than the usual date.

May we not reasonably hope that when our national troubles are settled, the numerous friends of pure versions in this and in other Southern States will again rally to the support of this noble enterprise, and carry the income of the Bible Union beyond that of any preceding season, thus furnishing the means for the continued prosecution of the work of revision, and what is now becoming the first importance, the gratuitous circulation of the faithful version of the Sacred Scriptures in our own country and in foreign lands?

A compressed statement of what we have already accomplished must embrace the following prominent particulars:

A very thorough, scholarly, and idiomatic translation of the New Testament into the Spanish language, executed under the eye and with the direct aid of some of the most distinguished scholars of Spain.

A similar work in the Italian language, from the hands of a native Italian scholar, characterized by peculiar excellencies, but needing another revision to make it equal in merit to the preceding work.

Two preparatory revisions of the Gospels and Acts in the French language, executed in France by native scholars of great distinction.

A preparatory revision of the Gospels and Acts in the German language, and a more thoroughly matured revision of several of the Epistles, all the work of native German scholars—one of them celebrated through the world for his learning.

Pecuniary aid rendered for the improvement of the Siamese, Karen, and other heathen versions.

In the English Scriptures, the most learned, accurate, and elegant translation of Job, with philological notes, and with notes for English readers; a work of extraordinary merit, employed as a text-book in seminaries of learning, and commended from every quarter.

The translation of Proverbs with the like accompaniments; a work of similar character and merit.

The preparatory revision of a very large part of the Old Testament.

Several independent revisions of every part of the New Testament, made by the best scholars who could be procured of nine different denominations of Christians. Many of these, having been published, have received the highest encomiums for their evidences of scholarship and faithfulness.

A work on Baptism, justifying its translations, examples of every class of the use of the word in ancient literature. An exhaustive treatise, apparently finishing for all time that particular department of labor.

The whole New Testament, from the Final Committee: a work of which we need only say, that the more it is known, the more it is praised.

In the issue in different languages, chiefly in gratuitous distribution, of the following numbers of copies and pages of Sacred Scripture:

Foreign Scriptures 135,543 44,448,136
English Primary Revision 280,619 12,119,732
Final Revision, including
Soldiers' Edition and Parts
New Test. 75,223 29,424,542

Also of other Publications.—B. U.
Quarterly, Tracts, Baptisms,
and Doc. History 1,553,772 25,780,140
Total Distribution 2,045,157 102,972,550
Wm. H. Wyckoff, Cor. Sec.

points well, and illustrated them forcibly. The interest of the occasions appeared to be very profound.

In the interval between the meetings a handsome collation was served in the lecture-room, through the kindness and liberality of the ladies of the church and congregation.

In the afternoon, Rev. Dr. S. Baker, of New York, presided, and addresses were made by Rev. J. H. Eddy, D. D., and Rev. Messrs. Nash, of Iowa; Wyckoff and Buckbee, of New York; Langley, of Arkansas; Chapman, of Ohio; and Ketcham, of Illinois.

Mr. Nash introduced, in an eloquent speech, and Dr. Wyckoff supported, a resolution, which, with some verbal alterations, was passed with only one opposing vote, declaring that treason is the greatest crime on earth; and that the Society cannot welcome to co-operation those who have been guilty of it, unless they repented and brought forth fruit meet for repentance.

In the evening Rev. George W. Eaton, D. D., President of Madison University, New York, addressed the assemblage. His speech is spoken of in the highest terms of admiration. His address and that of Mr. Gilbert were requested by the Union for publication.

On Sunday evening Dr. Eaton delivered an impressive sermon before the Bible Union. The meeting-house was crowded on the occasion.

CONGREGATIONAL CONVENTION.

Among the resolutions adopted by the Council was the following:

Congregational Policy.—Prof. Park offered the following resolutions as an amendment to Mr. Gulliver's report, which were passed almost unanimously, without discussion:

"Resolved, That this Council recognizes, as distinctive of the Congregational polity—
"First.—The principle that the local or Congregational Church derives its power and authority directly from Christ, and is not subjected to any ecclesiastical government, exterior or superior to itself.

"Second.—That every local or Congregational Church is bound to observe the duties of mutual respect and charity, which are included in the communion of churches one with another; and that every church which refuses to give an account of its proceedings, when kindly and orderly desired to do so by neighboring churches, violates the law of Christ.

"Third.—That the ministry of the gospel, by members of the churches who have been duly called and set apart to that work, implies, in itself, no power of government; and that ministers of the gospel, not elected to office, in any church, are not a hierarchy, nor are they invested with any official power in or over the churches."

A Congregational House in Boston.—The committee on a Congregational House in Boston, Rev. C. Cushing chairman, presented a report, arguing the desirableness of such an edifice as a repository of the library of the Congregational Association—for which there is need of a fire-proof building. It was also desirable as a means of increasing our appreciation of, and devotion to, our own denomination. We need a home to which we may resort—need a house to which we can resort as individuals. Such a home would strengthen the unity in our own denomination in this city. Other denominations—the Presbyterians and Methodists—have such houses in New York and Philadelphia, and the Congregationalists of England now have one in process of erection. No new agency would be required for such an enterprise. The Congregational Association now has property to the amount of \$10,000, and also secured subscriptions of \$20,000 toward the object; \$100,000 is needed in all, and should be raised mainly in New England.

The Proposed \$750,000.—Deacon Samuel Holmes, of New York, chairman of the committee on raising the proposed \$750,000, for the purpose of evangelization (\$300,000 for the American Home Missionary Society, \$250,000 for the American Missionary Association, and \$200,000 for the Congregational Union), made a report, arguing that the sum named is not large, compared with the magnitude of the work, and the ability of the churches. It is only proposed to double our contributions to the two societies first named, and to raise a special church-building fund for the emergency. The report recommended that the officers of the first two societies use all efforts in their power to increase their receipts to the amount named, and also proposed a simultaneous collection in all the Congregational churches in the land, on the Sabbath (December 17) preceding next Forefathers' Day, to secure, if possible, the church-building fund of \$200,000 for the American Congregational Union. It has been suggested that the sum to be raised be apportioned by the committee among the different States; but this was not done. Rev. E. B. Webb suggested that, in adopting the report, we pledge ourselves individually to carry out, to the extent of our power, in our respective churches, the proposed effort. The report was then adopted unanimously, by a rising vote, and an appropriate and fervent prayer was immediately offered by Rev. Flavel Bascom, of Illinois, at the request of the moderator.

American Protestant Assembly.—Rev. Jeremiah Taylor, of Connecticut, presented the report of the committee on the American Protestant Assembly, regarding the fearful spread of Papacy, as a civil and ecclesiastical authority, and urging a vigorous defence against the encroachments of Roman Catholicism and infidelity. The report recommended the appointment of a committee of five clergymen and an equal number of laymen, in forming a proposed union of different denominations; and it was adopted.

Speech of Gov. Buckingham.—The proceedings of the Council were closed on Saturday, June 24th, by the following remarks of the moderator—Gov. Buckingham, of Connecticut:

"I am not prepared—not able—properly to reply to that resolution. I remember, by history, that one hundred and fifty-seven years ago, my paternal ancestor presided as

the assistant moderator at that synod, which adopted the Saybrook platform. [Applause.] For me to occupy such a position as I do today, through your partiality, is a high privilege. I believe I occupy it, in part, in consequence of the partiality which has been manifested by the citizens of Connecticut toward me, in placing me in a position which has linked my name, for the few years past, with the government of that little State so intimately connected with the cause of liberty and civil government. [Applause.] This, also, has been an unspeakable privilege, occurring, as it has, during a period when all the interests of civil government have been, as it were, concentrated upon the events of the passing hour or year. No events have transpired, in the history of this world, of such importance to civilization, to civil government, to morality, and to religion, as the events which have transpired before us. It is a privilege to live at such a time; and it is a privilege to be the chief magistrate of a State whose patriotism goes down to the very depths of love, and offers her sons and her fathers as sacrifices on the altar of liberty. [Applause.]

But there are still higher interests than those of merely civil government; there are higher interests than those which are merely temporal; for they will pass away. This Council binds us to those higher interests, reaching from this on to another life; and to be connected with a body like this, which takes action for the promotion of those interests, is a higher privilege than is enjoyed by any man whose duties relate merely to earthly things. I rejoice in it. I am grateful to God, who grants me this privilege. [Applause.]

SPEAK TO THAT YOUNG MAN.

The following from the *Herald of Gospel Liberty* is so timely and important, that we not only give it a place in our paper, but earnestly call attention to the startling subjects to which it relates. We trust it will be a salutary lesson to all lovers of moral purity and Christianity. Read and ponder it.

SPEAK, ALSO, TO THAT BOY.

Brother Pike, in our *Herald* for June 15th, makes us all his debtors by his injunction to "Speak to that Young Man." Friends, do you carefully read that article? Please read it again.

Our editor's topic was the blasting mill of "Tobacco-smoke, Lewdness, and Rum." "The wine-cask holds the Devil's broth, and poisons all who tamper with it. Tobacco in all its forms must be abandoned. It is a filthy habit, debases the nerves, corrupts the blood, and tremors the brain. Licentiousness is cursing the country everywhere. Young men and women are its victims in every town and city."

These be words of truth and soberness, my brethren! Let us add a few reflections. Man on earth is composed of *Flesh and Spirit*. His spirit yearns for God, but his flesh lusts after earthly things. Hence, the warfare in the bosom of every man. For "the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary, the one to the other." And the great question with every man is, Will his spirit yield to those heavenly attractions which draw him upward to glory and to God? Will his flesh fall subject to that gravitation of sin which drags man ever downward to what is "earthly, sensual, devilish"? Alas! to most men the flesh is stronger than the spirit.

"When I would do good, evil is present with me." There is a "law of sin in my members, which wars against the law of my mind, and brings me into captivity to the law of sin."

In all warfare of armies, two principal things are sought as conditions of victory: (1) Get reinforcements for your side; (2) Cut off the supplies of your enemy. So, in the great struggle of the spirit against the flesh, we must get spiritual reinforcements. Unto those that earnestly pray, the Father gives the Holy Spirit, to strengthen them with might in the inner man. But along with the prayer for heavenly succor, must go self-denial,—the curbing and crucifixion of the flesh. These are obstinate spirits of evil which go not forth from the man by prayer alone; but by prayer and fasting; "prayer" to bring reinforcement to the beleaguered "spirit," and "fasting" to cut off the supplies of the domineering "flesh."

Let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk decently, as in the day; not in rioting and drunkenness, not in chambering and wantonness. But put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfil the lusts thereof.

Our modern mode of living, since the age of Siam began, the great increase of bodily comforts and luxuries, the comparative release from the former severe outdoor toils, the heated atmosphere of our stove-warmed dwellings; all conspire to change our bodily condition from the vigor and hardihood of our ancestors, into that nervous sensibility which makes the appetites vehement. As compared with our grandfathers, we have less of muscle and sinew and more of brain and nervous fibre; less of hardihood and more of sensibility; less power of self-control, and more weakness of self-indulgence. Our "flesh" is keener in its susceptibilities, and stronger in its appetites. Rum may be little more than a genial quickener to a man of coarse fibre and torpid brain; while it is hell-fire to a youth of sensitive nerves. So, tobacco may be only fifth and nuisance in the broad-chested oarsman or pugilist; while often to the delicate organization of the student, it becomes literally what Burton in his "Anatomy of Melancholy" calls it, "hellish, devilish, and damned tobacco, the ruin and overthrow of body and soul."

The mischief of our wealthy and indulgent condition of society is that, along with the removal of that harsh necessity which forced our fathers into their physical hardihood and constrained them to self-control, bodily comforts and luxuries both natural and artificial have been so multiplied to us, we have such "fulness of bread and abundance of idleness," that now many of our

youth come prematurely to the period of puberty; ungovernable in appetite, rickety in moral will; in "flesh" a man, in "spirit" a mere child. Moreover, the temperance and the constitutional habits of our bodies are changing into a nervous, restless, often prurient condition, which incessantly craves stimulants and lives on excitement. Everywhere, that furious appetite for narcotics! Everywhere, young men continually drinking or chewing or smoking something to make the nerves tingle and bring on some ecstasy or orgasm of the "flesh!" Delicate ladies get their daily strength out of the morphia-phial; even ministers of the gospel stir up their powers for the services of the sanctuary, by pipes and quids; and physicians administer to their patients drinks of wine or whiskey, perhaps as frequently in these days, as in former times they opened their veins to take away their blood. Perhaps, indeed, the type of disease has changed. But, must the practice of medicine be therefore changed into some mild type of *bar-tending*? At any rate, one fact, which the spiritual guides of our generation have to meet, is that the "flesh" has been greatly reinforced, whether the "spirit" has or has not. Witness all this, miserable thralldom, to strong drinks—to opium—to tobacco. Witness the prevalent love of mere stimulus to the sensuous imagination, this nerve-poison of our light literature. Witness (to sum all in one statement) the terrible increase of Intemperance and Licentiousness.

To confirm the words of brother Pike's editorial, especially on the subject of "Licentiousness," take a few lines out of the "Twentieth Annual Report of the Executive Committee of the Prison Association of New York," transmitted to the Legislature, Feb. 2, 1865.

On page 213 the Committee say:—
"It is painful to the committee to record, as it will be painful to the moral and religious portion of the community to hear, that prostitution is, almost everywhere, throughout the State, in the rural districts as well as in the cities and towns, rapidly and alarmingly on the increase; and that under a variety of new and insidious forms."

Again, on pages 214 and 215, the Committee say:—
"On making inquiries of police-officers and others likely to be informed in such matters, we could not resist the conviction that an organized system of procures, long known to exist in large cities, has now embraced the rural districts in its hellish grasp; that brothels are recruited through their efforts; and that private lust seeks and obtains its objects through the same unholy agency." "It is believed that much of the success which has attended the efforts of the procures to obtain victims, has arisen from the utter ignorance of those upon whom they exercise their arts. Parents never warn their children of these dangers. The pulpit, the press, and the Sabbath-school teacher are silent; and when the sly and subtle temptress has sounded the mental and moral pecuniaries of the victim and fixed upon the most vulnerable part of her nature as the point of attack, she is successful, chiefly it may be, because her prey is unguarded and unwarned. There is, indeed, danger even in the teaching which warns against the hidden perils that beset female virtue; but if mothers know the vital importance of the work, their woman's tact, guided by Christian feeling, might devise the means to guard their daughters against the hidden danger, without implanting any taint of impurity. And the teachers of our Sabbath-schools, while they are faithful as ever in their doctrinal teachings, might apply them more practically than they have heretofore done, to the illustration of the practical duties of everyday life."

It appears then, that we must speak, not only to "that Young Man," (as brother Pike so faithfully exhorts,) but, to that Young woman also. And not to leave any part of the great duty unfulfilled, let us say that we need also to *Run and Speak to that Boy!*

Here he is, in many a family visited by this *Herald of Gospel Liberty*, a lad of fourteen or twelve, or perhaps only ten years. He is not yet in "the world," but, alas! he is "in the flesh." For, already he has a strong fleshly lust; already he has learned a shameful and destroying practice,—a secret vice, which he would not for the world have father or mother know. Yet his secret sins are set in the light of God's countenance, and these secret sins are written so that all may read them, written in blots and marks of shame upon his forehead, his cheeks, his eyes. "The show of their countenance doth witness against them; and they declare their sin as Sodom." If the boy continues in this secret vice, he will sap the very foundations of his manhood. He will never be strong, and never chaste and pure. His will will grow weak, his nerves unsteady, his imagination foul, his "eyes full of adultery." He will wake to "work all uncleanliness with greediness," and he will sleep to sin; for he becomes one of those "filthy dreamers" who "defile the flesh." It may be, then, but a little step for him to seek the house of her whose feet go down to death, and whose "steps take hold on hell."

At the New England Convention in Fall River a year ago, brother Eli Fay inquired, Why it is that, while young boys can generally be interested and kept at Sabbath-school, boys of fourteen years are hard to draw in and to retain? None answered brother Fay's question; though I know that it was upon the tongue's end of one of the visitors at the Convention to say, that the "age of puberty" begins with boys at about the fourteenth year; and farther, that physiologists and physicians have often said that a large proportion of boys, especially of boys reared somewhat in idleness and luxury, on arriving at the age of puberty fall under the dominion of one of those "youthful lusts,"—a gross and fascinating lust which destroys the remaining innocence of childhood, and blunts every sense of sensibility of the soul.

Therefore, "Speak to that Young Man," (as brother Pike exhorts,) and neglect not to

Prove all things; hold fast that which is good.

The Advent Herald.

TUESDAY, JULY 18, 1865.

JOSIAH LITCH, EDITOR.

THE MILLENNIUM—SPIRITUAL VIEW.

In our last we gave from the Encyclopedia of Religious Knowledge, what we call the spiritual or spiritualizing view of the millennium, in which the writer takes the position that in the millennium, "The world will soon be filled with real Christians, and continue full by early regeneration." "The Jews shall be converted, genuine Christianity be diffused through all nations, and Christ shall reign by his spiritual presence, in a glorious manner."

To these views we find the following scriptural objections:

1. Christ, in the 24th chapter of Matthew, when asked, "What shall be the sign of thy coming, and of the end of the world?" gave in answer a connected view of events from that day to his coming in the clouds of heaven, and through the whole period it is to be a scene of uninterrupted evil. And as that evil increases, the nearer we approach his coming, it is impossible to find any space, however short, for such blessedness as the writer quoted describes.

2. Christ is now, and always has been with his Church by his spiritual presence, and has promised that he will be so till the end of the world. But when he comes to reign, he will come as the Son of man; the man Christ Jesus: the seed of David according to the flesh, to reign on David's throne. Luke 1: 32.

3. When Paul would inform the Thessalonians of the imminence to Christ's coming, he did not say as is so often said in our day, "That day shall not come except we have a glorious millennium first, when the world will be filled with real Christians." "But that day shall not come," he said, "except there come an apostasy first, and that man of sin be revealed, whom the Lord shall consume by the Spirit of his mouth and destroy by the brightness of his coming." Quite a discrepancy between the two descriptions. And until these discrepancies can be harmonized, we must look for our Lord to come in person to make a millennium.

We will next introduce Dr. Stess' DISCOURSE ON THE RESURRECTION AND MILLENNIUM.

Rev. 20: 4-6: "And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection."

That the dead shall rise again, is the universal belief of Christians. As no historic fact was ever more invincibly established than the resurrection of our Divine Redeemer, so no article of our faith is more clear and indisputable than the doctrine of our rising again like him at our appointed time. It is a doctrine of Scripture, and is supported by the most accurate proofs and authorities to support what is so generally admitted and believed, and so clearly announced in the Holy Scriptures.

Certainly, no one will deny that the raising of the dead lies entirely within the reach of Divine power. No one will say that it is a thing impossible to Omnipotence. It involves no contradiction. It is prohibited by no foregone law or necessity. It is not rendered impossible by incapacity in the decomposed bodies of the departed for re-organization. God knows each atom, and where it rests. Our substance was not hid from him when we were made in secret. His eye saw it yet being imperfect. All our members were written in his book when yet there was none of them. He has his number for every hair upon each head. Wherever the particles of these dissolving bodies may be scattered or lodged, they lie completely within his knowledge and power. And he who could at the first so attempt the vulgar dust as to constitute a man can also again recover these attemped particles and restore them to their places. If he can bring a new and glorious ear out of the rotting seed, he can also bring a spiritual body out of the corruptible one.

And as the resurrection of the dead is not a thing impossible, so it is not a thing improbable. Faint analogies of it may be traced in the ordinary changes and revolutions beheld in nature around us. Clement, the contemporary and friend of St. Paul, says, "The Lord does continually show us that there shall be a future resurrection. Day and night manifest it. The seed sown in the earth displays it." The day fades and dies. It is buried in sleep, silence and darkness. In the morning it revives, opens its grave of gloom, and rises from "the dead of night." The summer dies, and lies down in its wintry grave. The winds of heaven sigh and weep over it as if they would not be comforted. In the spring, life begins to work again in the buried roots and seeds; the plants and flowers burst out of their dark caverns; and everything arrays itself in newness and glory. The sower goes forth and casts his seed upon the earth. It falls down dry and naked, and in time dissolves. But the great power of the providence of the Lord raises it again from that dissolution; and from the old seed new germs arise, and bring forth fruit. The caterpillar builds himself a tomb, and then lies down in it and dies. But out of the grave of the ugly worm comes forth the butterfly which sallies forth in the sunshine like a living flower. And so there are many things in nature that are repaired by corrupting, preserved by perishing, and revived by dying. And as we behold man, the lord of these things, dying like them, it is but a fair presumption that he will revive again hereafter as we see them revive.

But God has not left us in the school of nature, nor given us over to settle our conclusions upon mere likelihoods. In the glorious record of his word, he has put the doctrine of the resurrection of the dead beyond dispute. Distinct glimmerings of it may be found all through the Old Testament; and it is predicted in the New in language which no one can misunderstand. Paul says there were many saints before his day who "were tortured, not accepting deliverance, that they might obtain a better resurrection." He says that the Jews allowed "that there shall be a resurrection of the dead, both of the just and unjust." The heroic Maccabees hoped for it. The sisters of Lazarus consoled themselves by thinking of it as they lingered at their only brother's grave. Christ explicitly pointed to a coming period, when "they that are in their graves shall hear the voice of the Son of man, and come forth." The great apostle to the Gentiles argued it as a thing demonstrated by the resurrection of the crucified Saviour. "It was the great consolation of the noble army of the martyrs. And in every age of Christianity it has been cherished as the glad hope by which the believer triumphs over the gloom of corporeal dissolution.

God has also added a seal to this doctrine which cannot be counterfeited. He has actually restored deceased persons to life again. When Elijah prayed for the resurrection of the dead child of the widow of Sarepta, God heard him, "and the soul of the child came into him again, and he revived." Elisha, in his lifetime, received power to raise the young Shunammite; and the mere touch of his bones caused a dead man to revive and stand upon his feet. When the daughter of Jarius died, Jesus "said unto her, 'Tabitha, cum,' and her spirit came again, and straightway the damsel arose." When he came "nigh to the gate of a city called Nain, there was a dead man carried out; and he came near and touched the bier, and said, 'young man, I say unto thee, arise; and be that was dead sat up, and began to speak.' And not only in the chamber and in the street, from the bed and from the bier, did Christ call the dead to life. His voice was heard with equal effect even in the putrid grave. When Lazarus had been 'dead four days,' and so long buried that his sisters said, 'Lord, by this time he stinketh,' Jesus 'cried with a loud voice, Lazarus, come forth; and he that was dead' and putrid, obeyed and lived again. And the blessed Saviour himself, after being 'crucified, dead and buried,' took to himself the might of his superior nature, and came forth from the sepulchre, and showed himself to hundreds with many notable signs. In these cases the problem has been solved, and the fact demonstrated forever, that there is such a thing as the resurrection of the dead. Though we may not be able to comprehend the processes by which it shall be effected, we may rest assured that it is no idle dream, no cunningly devised fable, but a sublime and stupendous reality.

Arrangements will probably be made for half-free over the Fitchburg route to the above Conference and back.

This Conference being the Quarter-Century Anniversary, the Committee of Arrangements have deemed it appropriate to have the original faith of the body represented by this Conference re-affirmed in a series of discourses during the meeting.

The following will be the order of the series:

1. The Importance of Prophetic Investigation, and how it should be conducted. ELD. J. M. ORROCK.

2. The Second Coming of Christ Personal, Visible, Glorious, Pre-millennial. ELD. J. H. VAN DERZEE.

3. The Resurrections,—their Nature, Order, Period, Peculiarities and Results. DR. J. LITCH.

4. The Resurrection,—its Nature and Extent. ELD. O. R. FASSETT.

may appoint. From there we will visit Canada East, commencing at Derby Line. The appointments will be given hereafter. If the friends think best to have one or more grove or camp-meetings in Canada in August, they can appoint them. J. L. RICH.

N. B. We shall be prepared to receive donations for all the objects of benevolence we have on hand, and also payments and subscriptions for the *Herald* and *Visitor*.

SHALL THEY BE CIRCULATED?

It will be seen by reference to another column, that we have on hand several useful and interesting publications, in pamphlet and tract form, calculated for the times. In addition to those named, we are about issuing others adapted to the wants of the church, as efficient aids in the great work in which we are engaged. One now in the hands of the printer, entitled "The Future of the Lost," is especially calculated to arouse the careless, as well as to inculcate correct views of the punishment of transgressors. But to publish these important works and place them on our shelves, will avail nothing for the furtherance of the cause of truth. They must be sent forth on their mission of mercy, by those who have the means and heart to do so. Let the question come home to each one cherishing the blessed hope. Have I done what I could in disseminating the glorious news of salvation? Never, perhaps, in the history of Adventists, was there a wider field, and a more effectual door open for spreading the news of the coming kingdom, than now. Will we join in the work and share the reward? Shall these tracts have a wide circulation? J. L. RICH.

MEETING ON THE 4TH AT KINGSTON, N. H.

According to appointment, this annual gathering of the saints was held in a grove near Bro. Gales', Kingston, N. H. Owing in part to the celebration of the day in Newport, Haverhill, Lawrence, &c., the attendance was not so large as it has been in some years, but it was nevertheless a most interesting meeting. The preaching was by Bro. Osler, of Providence, R. I., and was timely and instructive; in the forenoon from Dan. 5: 16, 17, 18; afternoon, Heb. 12: 27, 28. The provision made by Bro. Gales, Lunt, Webster and others, for the refreshment of the friends was generous, and altogether it was a most pleasant, profitable and becoming way of celebrating the anniversary of our National Independence. B. D. HASKELL.

JUDAS'S LION—SHEET MUSIC.

We have just issued a sheet of music under the above name, designed for prayer and conference, camp and grove meetings. It is an excellent piece of music and words. We have also printed on the same sheet the words published a few weeks ago in the *Herald* under the head of "The Covenant of Redemption," to be sung to the air, "The Sword of Bunker Hill." Price of single sheets, 3 cents. 42 cents a dozen. \$3.00 per hundred.

TEACHER WANTED.

A female teacher for the Mission to the Freedmen is wanted—one who is willing to make sacrifices, endure hardness; who loves the work, and is interested for the welfare of the people to whom she is to go, and an important part of her qualifications for such a work, one who is a good singer. Any one answering this description, who is desirous of engaging in this work, will please address, JOHN PEARSON, JR., Newburyport, Mass.

PRINTING PRESS FOR SALE.

We offer for sale a Hand Printing Press, from the manufactory of R. Hoe & Co., nearly new. Bed 24x38. Inquire at this office.

SEVENTEENTH ANNUAL ANNOUNCEMENT OF THE PHILADELPHIA UNIVERSITY OF MEDICINE AND SURGERY.

This institution has one of the finest college edifices in Philadelphia situated on 9th Street below Locust. The following extract from the announcement will best convey the idea of its character.

Electric Practice of Medicine, Surgery, Obstetrics, Diseases of Women and Children, Materia Medica and Concentrated Medicines. By W. P. A. M. D., Professor of the Principles and Practice of Medicine and Surgery in the Philadelphia University of Medicine and Surgery, &c., &c. The third edition is now entirely exhausted, and the very flattering reception of the work by students of medicine, and the profession has induced me to revise it thoroughly, issue another edition, revised and enlarged. The part devoted to Concentrated Medicines will especially be very much extended; and in the treatment of medical and surgical diseases, the work will be brought up to the demands of the profession, and the improvements in the management of disease.

The fourth edition will be published in the next few months, and as soon as may be will permit its completion. Price, when published, \$7 per copy; postage, fifty cents, assist in defraying the very heavy expense of publication, the author offers the following inducements:—To all who remit \$5 at once, one copy will be sent by express as published, the express charges to be paid by the purchaser. To all who remit four copies will be sent by mail, free of charge. All remittances should be sent in listed letters, and directed to W. P. A. M. D., No. 933 Arch Street, Philadelphia, Pa. A party sending the money should be careful to write their names and address plainly, the state, county, and postoffice.

Discarding of all party names, and by a special act of the Legislature of Pennsylvania the College has been named "The Philadelphia University of Medicine and Surgery," with all the powers, immunities, and privileges of the same; the school, the teaching and principles as new that is known to the world, and what source is valuable, no matter, pupil receives his reg. yet, when that of physician reg. he receives

and surgeon, leaving him entirely at liberty to choose, select, and practise medicine according to the dictates of his conscience, and the knowledge which he possesses. Thus it will be perceived, that in this great, liberal University, the Eclectic, Homoeopathic, Allopathic, and Botanic students of medicine, are allowed the same privilege, and enjoy the same professional respectability, and each receives the same regular degree of Doctor of Medicine, no matter what system of medicine he may deem it his duty to adopt in practice. The Faculty, regarding medicine as an imperfect, progressive science, and not believing that any medical party, nor even the entire profession, has brought the healing art to the condition of a fixed and perfect system, do not believe, that any class of physicians, however numerous and respectable, has the right to claim professional infallibility, or to denounce those who differ from them in sentiment, as irregular, heterodox, or unworthy of professional courtesy.

It is at present, as it has been heretofore, the custom of many physicians to condemn those whose views of practice differ from their own, and to exclude them from the limits of professional courtesy. The Faculty of the University condemn this course, and insist upon the absolute right and duty of every educated physician to exercise his own judgment honestly and independently in the practice of the profession. They extend a courteous professional recognition to all honorable, educated physicians, whatever may be their opinions in therapeutics; and they have no doubt that the profession at large will ultimately unanimously recognize the justice of this principle, and thus terminate the bickerings of medical parties. The Faculty believe that by this proscription of independent thought, and jealous adherence to a certain standard system of practice, the progress of medical science, has been incalculably retarded; and claim that in consequence of their own liberal position, they are enabled to present to their classes a large amount of therapeutic and pathological science, which they would have obtained had they acted upon the common views of medical ethics, in reference to deviating from the standard authors of the profession.

They claim to present a larger and more valuable list of remedial agents than is commonly used by the profession, embracing improvements, the importance of which in practice is inestimable. The graduates of the University, therefore, are able to use, not only the resources of the healing art, but to accomplish many results by new remedies, which they would not have attained without them. It is the principle of the Faculty neither to overlook the new, nor to discard any of the old resources of the profession, until they have been replaced by something better. Hence they do not participate in any of the ultraism and sectarianism by which the profession is cramped, and their graduates enjoy remarkable advantages in their preparation and resources for practice.

The University has a full and able faculty and covers all departments of medical and Surgical science. Fall, Winter, and Spring Session, to commence on Wednesday, October 19th, and continue five months. Eight Professors. Tickets, \$10 each. Matriculation, \$20. Demonstrators' fee, \$10. Graduating fee \$30. All to be paid upon entering the College.

Regulations for Graduation.—The candidate must possess a good moral character, attend two full courses of Lectures, one of which must be in the University, also a course of Hospital Lectures of not less than five months, and pass a successful examination before each member of the Faculty. Four years of the regular practice of medicine and surgery will be received as one course of Lectures.

The Term of Lectures.—The session of lectures will embrace between five and six months, and comprise all the instruction previously given in two sessions. The experience of six years with two sessions annually, has amply demonstrated the fact that they are entirely impracticable, and render the course of instruction imperfect, thus preventing the students from mastering thoroughly the details of the profession, which are so essential to its highest responsibilities; hence they have been emerged into one, and hereafter only one session of Lectures will be held in the College annually.

WOULDST KNOW THYSELF!

Or the Mrs. J. H. of human Physiology: by of families & children, designed for the use of schools. This little work is a place in every household. The lessons are of comprehension and full of interest to children. We quote the following questions and answers:

What is the meaning of the word Physiology?

This word is formed from two Greek words, and means a description of nature.

What is the nature of the human body?

Organized or animated nature.

Does physiology treat of earth, water, rocks, and minerals?

No, for these being inanimate and unorganized have no life.

Does it then, treat only of plants, brute animals, and man?

Yes, of these alone; for only these have life.

When it describes plants, what is it called?

Vegetal physiology.

What is called when it describes animals?

Animal physiology.

And part is to be found in this book?

Human physiology or that part which speaks of man.

What good will it do to study this?

It will teach us how to preserve our health; what kinds of food, air, and habits of living, will make us sickly; what practices will be likely to shorten our own lives; and how, on the other hand, we shall most likely attain, with the blessing of God, a healthy and cheerful old age.

It will teach us, also, that we cannot habitually

possess lively, correct moral feelings, or a sound mind, unless we so live as to preserve a sound body.

Do most people understand these things?

No; they study almost everything else but themselves.

Why have not people generally studied physiology?

Because the books that have been written on the subject have not been made sufficiently simple and plain to make the study interesting.

Can physiology be made a pleasing study?

Yes, one of the most so that can be put in a book.

Does this little book make the study so pleasing?

You will see that it makes physiology as easy to be understood, and as interesting to read, as a story with pictures.

For sale at this office, price 15 cents. Postage 4 cents.

THE COMPENDIUM OF LINDSEY'S PHONETIC SHORT-HAND.

The *Compendium* gives a clear statement of all the principles of the common style of the art. This style is the only one of importance to teachers. Its leading ideas are accuracy, simplicity, practicability. It is written three or four times as fast as long-hand.

Teacher, you can learn the art from this little book, and teach it to your pupils. You can do nothing that they will so surely thank you for. Your pupils are looking to you for every educational facility; if you leave them to start upon life with our burdensome system of chirography, they will live to curse their early training, as thousands now do for the want of advantages that our schools now freely confer. You have tried to introduce other systems and failed? Very well! There surely comes a day in the history of a very valuable art when it casts off its incubations and becomes available. That day, in the history of short-hand, has come.

The publication of this system of short-hand, marks an era in the art more important than that of the introduction of Phonography. This is the first successful effort to introduce a system of rapid writing really practicable for the scholar who demands accuracy. The teacher will find that in teaching this system he is inculcating the principles of a just pronunciation more effectively than can be done in any other manner.

Instruction in the elementary sounds of language forms a necessary part of a course in Phonetic Short-hand, and the training that students get in this is of itself worth more than the time bestowed on a course of lessons. There is no other way in which the elements of the language can be mastered so well.

The *Second Edition of the Compendium*, greatly enlarged, and better illustrated, will be ready in July. The work will be found much better adapted than before for self-instruction; and also as a text-book for the instruction of classes.

The Short-hand characters are engraved, with a nicely cut, clear white letter; besides being highly ornamental, it gives the price somewhat the appearance of a picture. Price \$1.00. Address, P. LINDSEY, Office of Bryant, Stratton & Co.'s Commercial College, 16 Summer Street, Boston.

THE NEW OATH OF ALLEGIANCE.—The following is the new oath of allegiance, as administered to and taken by the Provisional Governor of Mississippi. We think no one who takes this oath can thereafter plead the paramount right of his State to absolve him therefrom:—

"I, William L. Sharkey, of Mississippi, do solemnly swear that I will support, protect, and defend the Constitution and Government of the United States against all enemies, whether domestic or foreign, and that I will bear true faith, allegiance and loyalty to the same, any ordinance, resolution or law of any State Convention or Legislature to the contrary notwithstanding; and further, that I do this with a full determination, pledge and purpose without any mental reservation or evasion whatsoever; and further, that I will well and faithfully perform all the duties which may be required of me by law. So help me, God."

COUNTERFEITS ON A NATIONAL BANK.

Counterfeit fives of the First National Bank of Washington, D. C., very well executed, are in circulation. They may be detected by a slight general paleness from the genuine, especially manifest in the standing human figures of the group at the left hand, but more particularly in the word "this" of the second five ("this note is secured by" &c.) at the top of the note. The letter T of this word in the genuine is placed over the left portion of the I in "United" while in the counterfeit it is placed farther to the left over the middle of the N of the same word. Beware of counterfeit fives on all of the National banks.

BARNE'S MUSEUM DESTROYED BY FIRE.

A great fire occurred at New York last week, destroying Barne's Museum and several adjacent buildings. Mr. Barne estimates his loss at over \$200,000. The scene among the animals during the conflagration is described by the newspaper correspondents as being startling and exciting in the extreme.

CURE FOR GRAVEL.—We received a letter from Thompson St., Philadelphia, which is mislaid. The writer will find the pills at 814 Swanton St., Philadelphia.

A few days ago an Englishman went to Paris in order to take out a patent in France for an invention to detect pickpockets. He entered an omnibus and sat by the side of an elegantly dressed lady, attired in silk gown and lace bonnet, and having a very charming face. Soon the Englishman saw an expression of distress and dismay come over that face, and for a tugging at his pocket. With a cruel smile he looked the fair creature in the countenance, who, crimson with shame, implored him to let her go. With true English gallantry he released her hand, and his prisoner thereupon stopped the om-

nibus, leaped out, and ran down the street with most unbecoming speed. The Englishman was highly pleased at the success of his device, which consists of a strong elastic diaphragm stretched across the pocket with an India rubber opening that expands to permit the entrance of a strange hand, but will not expand when the owner of the hand wishes to withdraw it.—*Foreign Paper.*

Correspondence.

SECOND JOURNEY.

I left home, Brooksville, Vt., on Thursday, A. M., and arrived at Burlington, and stopped over one train to make inquiries as to the best way to go, by boat or railroad. I found I could not go by boat over the lake, and be in season for my appointment. Sabbath, so I took a through ticket via Rouses Point, Ogdensburg and Toronto to Hamilton. The dust and smoke by the cars, till we reached Champlain, were very troublesome; then no more till I reached Hamilton. Northern Vermont and New York are more level than farther south; and some fine lands; farms good. The passage of the two armies of the Lake was a matter of interest to most passengers and a fine sight. The memories of the Revolution and the war of 1814, were revived. And now came on the night. But no "tired nature's sweet restorer, balmy sleep," to me. It was very cold—a sudden and great change. It seemed really wintry; I got on three coats and two pairs, beside flannels, and yet I suffered with the cold. I expected to be laid up; sad and dreary night, while most were quietly asleep; yet many worse off than I, in beds of pain or prison, and shipwreck. At length the morning came, as we reached Kingston, where I was once, and held a grove meeting eighteen years ago. I thought I saw frost in two places, as we passed by. The eastern part of Canada West is a limestone, rocky territory; the western part a level clay and sandy land by turns. Toronto has grown and improved much, and so has Hamilton, since I saw them. No railroads were in Canada then. How they have altered things. I had to take stage at Hamilton, for Caledonia and Port Dover. From the mountain south-west of Hamilton, there is the finest view of the city, harbor, lake and country. I have found in 100,000 miles' travel. Hamilton has few fine public buildings, but several private ones very fine. In this it differs much from Toronto, the public edifices there being quite notable.

A DISCUSSION.

I got hold of a Universalist in the cars on leaving Toronto, who catichised me very closely on my faith, and the "use" of Christ's coming. He could see no use in it. I replied, we should believe him when he said, "I will come again," and the angels said he should come, as he went away, and the apostles said he shall come the second time, whether we could see the use of it or not. Faith was believing what he said, as true. But we had also "the use" revealed. To raise the dead, to change the living saints, to subdue all things to himself, to restore all things promised, to reign over all the earth forever, and glorify and reward his saints, to reign with him. "Use" enough. "Well, why did I believe this?" "Because revealed, or promised in the Word." "Ah! but you don't understand it, it is to be taken spiritually! Don't you believe when the apostles say, 'ye are dead in trespasses and sins,' and 'ye are dead and your life hid,' &c., that it is to be spiritually understood?" I said I understood it figuratively. "O, you have no right to do that, you must take it just as it reads. This having it figurative in one place, and literal in another, is a delusion, you must take it the same in all places." "Very well, if we take it as it reads, it proves his literal return and reign, for thus it reads, and your own mouth condemns you." He colored and turned the subject to the salvation of all. He believed God would save all. He was too merciful to cast off, and damn any forever. It was shocking to think of. I said we knew nothing of the future, or what God would do, or not do, but what he has said, the Bible contained that, and that said, "he that believeth not shall be damned." The judge said that, he knew. "O," said he, "it does not mean that, but condemnation." "Ah!" said I, "you must take it as it reads, and not explain it away, don't repudiate your own principle, you have no right to." He blushed; I added, "But condemnation is the sentence of punishment, and is to be executed, which is damnation, so it matters not which way you take it." He turned the subject and said, "God's plan of salvation is perfect, made from eternity. He made everything to subserve his purpose, and it does; nothing can frustrate his will in one iota. We all answer the end he designed, and we cannot help ourselves. God's plan of salvation is not dependent on anything we can do, or not do, it is sure and universal." I replied, "God's plan was perfect and independent of us, but was conditional, and we could and must do something to be saved. So God, Christ and angels taught. Look unto me and be saved." Believe and be saved; Seek and ye shall find; work out your own salvation; I become all, to all, if by any means I might save some; Take heed to yourself and to the doctrine, continue in him, for in so doing, thou shalt save yourself, and them that hear thee." Here he was expressly taught to do something to be saved, and if they did it, they should be saved contradicting him. He said "God's grace was free," I said, "our favors are free, to children, and the needy, when made conditional, on skin or receiving, and few thought best before favors on others, or found it of any use if they did, and virtue could not be forced. It must be free, to be at all, for it was voluntary, and so must be to be rewarded and unchangeable. Furthermore, God's purposes could be frustrated, or there could be no sin, none of a Saviour, or plan of salvation, for in a violation, or frustration of the will of God. And if we could, as to his law, we might as to his grace." He added, "What Christ and the apostles said about doing to be saved, referred to this life, the joy and benefit of be-

lieving now. But we were saved, and safe by God's almighty, sovereign, immutable plan, irrespective of anything we could do." I replied, he admitted the plan conditional in part, then, as to the enjoyment here, and believing—and therefore all might be, and as God did not make any such distinction as he did, it evidently was so, and he only made it as a device of selfishness, to put off repentance. That sovereignty did not imply any thing arbitrary, despotic, or unreasonable, that God's plan was infinitely reasonable and adapted to us, and to virtue and vice; his view destroyed all motive to virtue and reform. He said preaching did no good, only for this life. I said Christ and the apostle believed and taught differently; "He that believeth on the Son, hath everlasting life, and he that believeth not the Son, shall not see life; but the wrath of God abideth on him." Thus we closed.

I stopped at Caledonia, at a ruin tavern, no other there. I checked the swimmers, argued against rum and heard them wish all the Yankees and North sink to—, I told them all Canada would slide in too, if they did, and they better skip the hard words, and they would be safer. Rum, swearing and tobacco are the curse of Canada and States. The crops of wheat, oats, barley and peas look splendidly this year; nearly equal to Cumberland valley; fine showers now. I got to Dover at six, Black Creek eight Saturday evening. I addressed the good Sabbath school at 9, preached at 11 to a full house and at 2 at Nanticoke to a moderate number, rested Monday with an Episcopal and Wesleyan Methodist brother—good time—Wednesday to Victoria a dozen miles, and arranged to preach Sabbath eve, carried by a Baptist brother, and so I mingle with the good of all. I am once around my circuit, and I close yours truly, D. I. ROBINSON.

Port Dover, C. W., June 29, 1865.

Dear Bro. Lilek—I have just finished reading Bro. Orrock's pamphlet on "Jehovah in Gloom and Glory, and Reply to Mr. Bucher's Objections to Error," and I must say, have been most deeply interested in its perusal. The A. M. Association have never published anything better, to put into the hands of those who wish to be enlightened in respect to the great question, which has given us an identity as a people. It most fairly and fully answers the objections so generally urged against the views we love and cherish. Its arguments are plain, pointed, and conclusive; its style, easy, attractive, and interesting. It gives a "certain-sound." All who adhere to the old, original, primitive Advent faith, would be benefited and strengthened by its perusal, and inquirers and opposers will find here just what they need to enlighten and convince them of the truth of our position. We ought to be able to circulate at least 10,000 copies of the work. Let us all rally and do it. Come brethren and sisters, get a copy and read it yourself, and you will then need no argument to persuade you that the work is just what is needed for the times, and one you can without any misgivings place in the hands of your friends, and all whom you wish to be instructed in the great doctrine of the pre-millennial advent of our Lord and Saviour, Jesus Christ.

Time is short, and what we do to scatter light, must be done soon or done never. Yours in the "blessed hope," C. CUNNINGHAM.

FROM A CLERGYMAN OF THE PROTESTANT EPISCOPAL CHURCH.

Among the half-dozen weeklies, and nearly as many monthlies and quarterlies which I receive, there is not one in which I take more pleasure, and I believe I may add profit in reading, than I do in reading the *Advent Herald*. I know of no periodical which, while so pure and elevated in its tone, and so thoroughly earnest in its Christian spirit, is at the same time so diversified and broad in its field of thought, and so rich in its variety of selections. And then, too, I entirely sympathize with you, Rev. and dear Sir, in looking for the advent and kingdom of our Lord. And among the signs indicating the approach of the Second Advent, I witness none which I mark with more interest, than those found connected with the man of sin on one hand, and the lamentable defection of faith on the part of the so-called Orthodox denominations, on the other. The bold, heresy so unblushingly advocated by the Western Congregational editor, with whom you have been discussing the doctrine of the resurrection, is most appalling. May God speed you in defending "the faith once delivered to the saints."

Obituary.

MR. OSMOND DOUD.

Died on the 14th day of July, '65, at his pleasant home in New Haven, Vt., of nervous prostration, Mr. Osmond Doud, in the 62nd year of his age.

He was a Native of N. H., Vt., and was highly respected in community, and among a large circle of neighbours and friends.

Bro. Doud twice represented New Haven at the State Capitol in Montpelier, and he was an inestimable member of the American Millennial Association. He was a man of industrious habits, and upright life, a lover of the truth, and of good men. Formerly, and for many years, the deceased held membership in the Congregational order, but God in his good Providence, led Bro. Doud to understand and rejoice in the great Bible truths which we as a people have been called to make prominent, and thence forward until his death he gave his influence and fellowship to the "Advent Cause."

He was one of the original projectors of the "Brooksville meeting house," acting also as clerk of the church, for whose temporal and spiritual welfare he ever cherished the most ardent wishes.

The last three years of the departed were years of ever-increasing physical prostration and waning mental energy, still, during many Pastoral visits we found that his love of "the blessed hope" had power to make him

superior to failing nature, and at such time his sun of faith would shine forth in words and hymns of bright expectation. Bro. Doud looked to Christ as his Saviour, was contrite, sought forgiveness for himself, and for those persons who had used detraction towards his religious views, and he died leaning on the mercy of God.

We attended his funeral services at his residence, and laid his body away to sleep in the New Haven Cemetery, until Our Dear Lord shall sound "the great awakening."

May the worthy widow, family, and friends, and Christian associates of the departed, find Christian solace in the gospel of "God our Saviour."

CHARLES A. GILMAN.

Died at West Farnham, C. E., May 8, 1865, Charles A. Gilman, aged 31 years, 1 month, and 5 days. The subject of this short biography was the third son of William Gilman, of Melbourne, C. E. He was born of pious parents, and had a religious training. He married Jane H. Osgood, of Hatley, C. E., and settled early in life. For several years he enjoyed good health, though his constitution was never strong. In 1862, he moved to West Farnham to live, where he was employed as an agent on the S. S. C. Railroad. While here his health began to fail. During the last winter he employed several different physicians, but none of them seemed to improve his condition, though they encouraged him to believe his case was not incurable. On the 4th of March, 1865, he gave up business, still hoping he should, in a short time be able to resume it, but an all-wise Creator had otherwise ordained. At times he suffered intensely. His disease was liver complaint, with its attendant evils, which terminated in a consumption of the bowels. About a month before his death his friends became alarmed, thinking his recovery very doubtful, but he still clung with great tenacity, to the hope of getting well; and as he lay upon his bed, in an elevated position, so as to enable him to look out upon the street and the scenery around, he said he could not realize that he was soon to die and never again to walk out, and behold the beautiful works of nature. But what caused him a harder struggle still, was to realize that he must leave his little family, for which he so much desired to live. His head was free from disease, consequently his mind was clear, and during his sickness he sought and obtained the pardon of his sins; but his chief regret, on a dying bed, was that he had spent almost thirty years in rebellion against his Creator and Preserver. A few days before his death, he grew rapidly worse, and when told that he had but a short time to live, he received the announcement unmoved, and calmly asked, how long they thought it would be? When told but a few hours, he then made what arrangements he wished to, with regard to his family; requested his wife not to bury him in Farnham, but take him to Waterloo and bury him there; to have Elder Orrock preach his funeral sermon, and assured her he felt his peace was made with God. He said but little more, and to all appearance, except the large drops of perspiration which covered his face, was free from pain. His last words were, "Raise the curtain," and as they did so, the natural sun, as it rose, shone upon him for the last time on earth, while his spirit took its flight to the land of eternal day. In this bereavement, a devoted wife is called to mourn the loss of a beloved husband, three little ones the loss of a fond and indulgent father, and his aged parents now know, for the first time, the bitterness of those, called to part, by death, with their offspring. He was the youngest member of his father's family, except one. On the 11th, his remains, with the funeral guests, were taken by cars to Waterloo. The services were held in the Advent Church, which was crowded with attentive listeners, while an excellent and impressive sermon was preached by Elder J. M. Orrock, from a text found in Rev. 21: 4. "And God shall wipe away all tears from their eyes." Elder Orrock was assisted in the services by Elders Ingalls, Fowler, Hutchinson and Bosworth. The church being at the time, heavily draped with black, helped to make the services more solemn and impressive.

E. G. LAWRENCE.

Lawrenceville, July 3, 1864.

GOD'S HAND WRITING IN EGYPT, &c.

This is the title of a new and thrilling work just published by Randall and Aston of Cincinnati, Ohio, and sold only by subscription. We copy the following from the *Pittsburgh Christian Advocate* as a sample of its character.

THE HOLY SEPULCHER.

I passed through a low, narrow opening in the wall, only large enough to admit one person at a time, into a small chamber ten or twelve feet square. This was the outer room or vestibule of the tomb, and is now called the "Chapel of the Angel," from the supposition that it was here the angel sat after having rolled away the stone. At the western side of the room was a low, narrow door, the opening to the tomb itself. Like Peter of old, I first stooped down and looked in; then bending nearly to the ground, and crowding through the opening, I was in the Holy Sepulcher! It is a small room six feet one way and seven feet the other, and has a dome roof supported by marble pillars. Though this vault is said to be hewn in the rock, not a vestige of the native rock is to be seen. The floor, walls, and ceiling are all lined with white polished marble. Forty-two lamps of gold and silver, richly wrought, are suspended about this little grotto, kept continually burning, filling the place with a flood of mellow light, while much of the time the sweet fragrance or smoking incense fills the air. But what were all these things to me? Where was the place they laid him? A little couch or elevation of stone, about two feet high, runs along the right side of the tomb as you enter, now covered by a plain marble slab. As this was intended for the reception of the dead, on it no doubt, the body of the entombed Saviour was laid! What pen can describe the deep emotions that trembled in the heart and soul

fused the eye as I gazed upon the spot? Falling upon my knees, I leaned my head upon the marble covering, and poured out my soul in grateful adoration to God. I had promised my people I would remember them and pray for them when I stood on Sinai, and when I bowed by the tomb in the garden. Amid the sublime grandeur of that mountain-top I had stood, and there I had redeemed my pledge, and now that I had reached this hallowed spot, I was not unmindful of my vow.

My visit was brief. A throng of pilgrims was coming and going, crowding the little sanctuary, and jostling against me. But I heeded them not. How much of the past—the future—was crowded into the reflections of that short communion with the Son of God, as I bowed my head upon his tomb! I saw his mangled, bleeding form taken from the cross on yonder hill-side, and borne by his afflicted disciples to this lone receptacle of the dead. I saw the ponderous stone rolled to the door. I heard the tread of the watchful sentinels, as they paced to and fro. What a weary and sorrowful Sabbath was that to the heart-broken and disconsolate disciples! With anxious hearts the weeping Marys watched the approaching dawn, that they might come and enshrine the body of their beloved Lord. But while night lay upon Olivet and Gethsemane, and sleep had hushed to silence the tumultuous city, this lone sepulcher of the dead was the last battlefield of the conquering Son of God. Here he grappled with death, the last enemy of man, in his own dark dominions. The last stern conquest was over; the victory was won; death was vanquished, and the prey wrested from his grasp. The victorious conqueror came thundering at the door of the tomb. An angel from the courts of glory answered the summons. A greater than Pilate broke the seal, and rolled back the massive stone. The trembling, terrified keepers fell senseless to the earth. Who is this that comes forth from the contest, majestic in mien, glorious in apparel, his arm vested with the power of Omnipotence, and his eye kindled with the glory of heaven? It is thy God, O Israel! It is thy Saviour, O Christian! The great question has been settled, life and immortality brought to light! A great highway has been opened from the portals of the grave beneath to the everlasting gates of glory on high. "O death where is thy sting?" O grave, where is thy victory? Thanks be to God, who giveth us the victory through our Lord Jesus Christ!

My visit to the Holy Sepulcher was ended. I arose from my knees, and leaving the marks of my tears upon the marble slab, I slowly and reluctantly turned away, but not as the bereft and sorrowing one, who leaves behind the moldering dust of beloved kindred or friends. I left behind me, O rapturous thought, an empty tomb! I heard the soft rustle of angel's wings, and a voice of unearthly sweetness whispered, "He is not here; he has risen," and I turned and looked upward, and fancied like Stephen of old, I saw heaven opened, and this same Jesus, arrayed in the glory of paradise, sitting at the right hand of God.

DESCRIPTION OF MOHAMMED.—Mohammed is said to have been of middle stature; to have had a large head, strong beard, round face, and reddish brown cheeks. His biographers state that his forehead was high, mouth wide, his nose long and somewhat of an aquiline shape; that he had large black eyes; that a vein which extended from his forehead to his eyebrows, enlarged when excited by anger; that his splendid white teeth stood far apart; and upon his lower lip was a small mole. His hair, hanging over his shoulders, retained its dark color to the day

List of Donations.

TWENTY-FIVE CENTS WEEKLY FOR HERALD.

"And that you remember the words of the Lord Jesus Christ, how he said, 'It is more blessed to give than to receive.'—Acts 20: 35.

Amount from persons who have paid in full for one year from Nov. 1, 1864,	\$205 00
Peter Parady,	8 00
Geo. Dickey,	5 00
Maria Scott,	5 00
Joseph Clough,	5 00
W. W. Hawkins,	
Martha West,	
Sarah B. Doyle,	
M. A. Frank,	
D. E. Wetherbee,	
Geo. Fisher,	

FOR EXTRA EXPENSES OF HERALD.

Amount previously received,	\$583 41
Joseph Whiticar,	50

FREEDMEN AND ITALIAN MISSIONS.

"Give and it shall be given you good measure, pressed down, shaken together, and running over shall men give into your bosom.—Luke 6: 38.

Amount previously received,	\$498 00
A Chase,	2 00
J. H. Mason,	3 00
J. J. H. Mason,	2 00
Calvin Backwith,	5 00
Mrs. Wm. Taylor,	1 00

DO SOCIETY FOR FREEDMEN'S MISSION.

Amount previously received,	\$9 35
Live,	50

FOR BOOKS AND TRACTS.

"To do good and communicate forget not, for with such sacrifices God is well pleased."—Heb. 13: 16.

Amount previously received,	\$21 00
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The Family Circle.

DESCRIPTION OF A GAMBLER AND THIEF'S DEN IN HAMILTON, C. W.

The Hamilton (C. W.) Times gives the following interesting description of what was discovered by a police magistrate at the residence of a noted thief and gambler in that city, recently arrested on a charge of burglary:

"The first floor was occupied by the domestic institution, and was ordinarily furnished, the most notable feature seeming to be Mr. Jeffrey's *penchant* for Bibles and religious works, his collection embracing several elegant volumes; how consoling such would be to him at present, while passing weary hours in his cell. But the second floor was evidently devoted to another purpose exclusively, and an examination revealed the cunning machinery used by gamblers to swindle their victims at ease. Ascending to the garret, a system of wires was discovered leading in various directions, and places arranged where the 'pals' of gamblers in the room below could lay concealed, and through small orifices in the ceiling survey the 'hands' of intended victims. By pulling the wires they were enabled to communicate to the gamblers in the trick the cards held by their opponents in detail. The signals were communicated by movements of the paper on the walls of the gambling room, which were made noiselessly, and not liable to be detected by any party except one who was watching the particular spot on the wall. The pattern of the paper had, also, without doubt, been carefully selected to favor the working of the villainous apparatus; the ceiling was papered the same as the walls, and the small orifices through which the confederates of the gamblers kept watch, occurred in a figure of the pattern where it would escape the closest scrutiny from the room below. The police magistrate tested the apparatus with much interest, and the reporters took position in the card-room, and twigged the signals as his worship pulled the wires. What a history is connected with this little room! Are there not a few in Hamilton who might furnish some interesting reminiscences of its time? The inventory of articles discovered and inspected by the visitors was promiscuous and embraced many ingenious contrivances used by gamblers in their vocation. Happily the *modus operandi* of most of these articles could be explained by gentlemen present, who had studied their mechanism slightly on some occasion previously. First, we have a *board*; this is the same that was in use at one of the gambling rooms licensed for the benefit of society and the amusement of strangers during the Provincial Fair last fall, and many a pocket has been emptied over the green cover, and raked down by the insatiable 'tiger.' There was the little ball and cup apparatus, a most efficient system of cutting one's eye teeth; loaded dice, and 'advantage' boxes for shaking up the little jokers; samples of marked cards, exhibiting some fifty varieties; 'nest coin,' a very ingenious device for swindling—a yolk or being relieved of a thin shell, was converted into an American dime, and again reduced to a smaller piece by a similar process. In short, Mr. Jeffrey's cabinet included all the requisites for exhibiting to unsophisticated humanity the entire elephant, from the tip of his attenuated proboscis to the final kink of his symmetrical tail.

In a closet below was deposited a chest of carpenter's and other tools, burglars' tools, and amongst other articles of interest, a bunch of those identical 'twigs' described a few days since. His worship tested them on a door, and found them to work admirably. A very fine vice was also picked up, which a

little girl remarked 'Papa used for filing keys with.' Mr. Jeffrey's study revealed a large file of newspaper extracts, having a reference to robberies, and circulars offering reward for the perpetrators of great robberies in the United States and Canada. This discovery has a peculiar significance. The private papers of the gentleman were quite extensive, showing that he had wide 'business' connections; and when these are thoroughly overhauled some interesting facts may be brought to light. Mr. Jeffrey also had a complete file of the *Police Gazette* for some years, and doubtless he had combed its pages with deep interest, and contemplated the depravity of human nature.

Mr. Jeffrey, withal, was a votary of art. His collection of paintings and prints was quite extensive, and the subjects 'delicate,' of that description styled 'sporting pictures,' and not adapted for a public art exhibition. His collection of *carte desistes* was also large and exhibited many a dubious phiz, the owner of which might 'crack a crib,' or relieve a 'dummy and thimble' in approved style. If we must further recount the virtues of this gentleman, he was a true sport, and the kennels in his back-yard were stocked with a noble pack of rats and fighting dogs, including black and tan, and a pug bull of most unamiable mien. On the premises were large quantities of cigars, fragments of cloth, a large bundle of rich cravats, and a variety of articles not usually necessary in the domestic economy of a well-regulated family.

Mr. Jeffrey kept a chronological record of the Jeffrey 'dynasty,' which was printed and framed, and hung up in several rooms. The patriarch of the house was James Jeffrey, born August 20, 1791. Then follows a list of some seven or eight names, bringing the record up to April 2, 1823, when the present James Jeffrey awoke to life and entered upon his career of life and usefulness.

FIFTEEN FOLLIES.

1. To think that the more a man eats the fatter and stronger he will become.
2. To believe that the more children study at school the faster they learn.
3. To conclude that if exercise is good for the health, the more violent and exhausting it is, the more good is done.
4. To imagine that every hour taken from sleep is an hour gained.
5. To act upon the presumption that the smallest room in the house is large enough to sleep in.
6. To argue that whatever remedy causes one to feel immediately better is good for the system, without regard to more ulterior effects.
7. To commit an act which is felt in itself to be prejudicial, hoping that somehow or other it may be done in your case with impunity.
8. To advise another to take a remedy which you have not tried on yourself, or without making special inquiry whether all the conditions are precisely alike.
9. To eat without an appetite, or continue to eat after it has been satiated, merely to gratify the taste.
10. To eat a hearty supper for the pleasure experienced during the brief time it is passing down the throat, at the expense of a whole night of disturbed sleep and a weary waking in the morning.
11. To remove a portion of the clothing immediately after exercise, when the most stupid drayman in New York knows that if he does not cover up his horse the moment he ceases work in winter, he will lose him in a few days by pneumonia.
12. To contend that because the dirtiest children in the street or on the highway are hearty and healthy, that, therefore, it is healthy to be dirty; forgetting that continuous daily exposure to the pure out-door air in joyous, unrestrained activity, is such a powerful agency for health that those who live thus are well in spite of rags and filth.
13. To presume to repeat, later in life, without injury, the indiscretions, exposures and intemperances which in the flush of youth were practised with impunity.
14. To believe that warm air is necessarily impure, or that pure cool air is necessarily more healthy than the confined air of a crowded and close vehicle; the latter, at most, can only cause fainting or nausea; while entering a conveyance after walking briskly, lowering a window, thus being still exposed to a draught, will give a cold infallibly, or an attack of pleurisy or pneumonia, which will cause weeks or months of suffering, if not actual death within four days.
15. To 'remember the Sabbath day' by working harder and later on Saturday than any other day in the week with a view to sleeping late next morning, and staying at home all day to rest, conscience being quieted by the plea of not feeling very well.—*Hall's Journal of Health.*

THE HONEY-BEE FAMILY.

The warm sunshine had opened a few far-off wood-flowers, and began to lose the many casings wrapped around each little leaf and flower-bud on the trees, when the bee community began to look alive, and hum, and bustle about the entrance-way to the hive.

"High time to be at work," hummed

one. "Lazy folks never can prosper, or thrive."

All were glad to stretch their wings in the warm sunshine after being shut up all through the long winter. It may be they were getting down to low rations too in the hive, as the last season had not been so favorable for collecting honey as the summer time generally.

Bees do not waste time in idle dissipation, but forthwith proceed to business when the right time has come. They divided up their army into four ranks, each having its respective duties to perform. One regiment was sent out to forage on anybody's grounds they chose to visit. They were to gather supplies, which were brought home and handed over to another set, who were the general waiters for the whole family. They supplied them with food, and helped the rovers unload their burdens, besides attending to the general housekeeping duties. It was the business of still another set to lay out the cells, partitioning them off with mathematical exactness—and a very delicate piece of architecture it was. But there were never any mistakes made, and the exact form was chosen which would save every particle of space. The fourth company employed their time in rounding off all the interior angles of the cells. They often changed work with one another, so that all got the benefit of the fresh air and sunshine.

"There is the queen-bee," said a naturalist, as he was attentively examining the workings of the wonderful community. "Let us carefully remove her, and see what the effect will be on the rest." So the queen was made a prisoner for a time; but the bees did not at first perceive it. They came and went as usual, and the home-bees attended carefully to the wants of the little ones they were rearing, until all at once some bee discovered that their sovereign was gone. The ill news spread like wild-fire, and soon all was in commotion. Every one left his employment. Even the little bees were neglected, and all seemed overwhelmed by the disaster that had befallen them. After watching their movements for an hour or two, their sovereign was restored to them, and almost instantly the news was telegraphed to the remotest corner of her dominion, and order and peace were quickly restored.

There are many interesting facts connected with these little insects, which well repay the time spent in their study. It is wonderful to see the wisdom which God has given to an insect so apparently insignificant. But even the smallest of His works show forth His infinite power and kindness.—*Presbyterian.*

BOYS WHO THINK, AND BOYS WHO DON'T THINK.

"I didn't think," said a smart-looking boy, one day, as he stood, with downcast eyes, in the presence of a grave-looking gentleman.

"You didn't think, eh? Then I am ruined because you are a *thoughtless* boy. You may go, sir," replied the gentleman, in a tone of voice which expressed both sorrow and sternness.

The boy silently left the room. He, too, seemed sad, and a tear glistened in the corner of his eye.

What is the matter? What has he done? I will tell you.

He was an apprentice. His trade was that of a carpenter. It had been a part of his duty to light the fire in the shop half an hour before the men came to work. One cold, windy morning, he lighted the fire as usual; but, in doing so, he left a shaving burning outside the door of the stove. It was only one shaving. He didn't think it would do any harm, because it was only a little shaving. But a puff of wind from beneath the door of the shop blew the shaving on the floor. There it set fire to another shaving; the fire spread, unperceived by the boy, until it reached a pile of shavings, and blazed up into the room. Then he started and tried to put it out. But he was too late. It was beyond his control. He rushed out, shouted "Fire!" and alarmed the people. They came, but could not save the shop. It was burned down.

He was ruined because that boy didn't think.

HUMILITY.—When a poor soul sees itself lost and comes to God, to the free grace of God, he doth not come on horseback, nor on foot neither; but he falls flat down at that throne and sovereignty of God. "He will be gracious to whom he will be gracious.—*Goodwin.*

For Sale at this Office.

	Price.	Postage.
Memoirs of Miller,	\$1 00	20 cts
Time of the End,	1 00	20
The Christian Lyre,	75	12
Voice of the Church,	80	16
Saints' Inheritance,	75	16
Baxter's Napolean,	75	12
Messiah's Throne,	75	12
Spiritualism versus Christianity,	75	16
Night of Weeping,	50	8
Zethar, a Poem, by B. D. Haskell,	75	12
Bound Tracts, Second Volume,	25	8
Ten Virgins, by Seiss,	75	12
Great Confederation,	15	
Historical Prefigurations of the Kingdom,	6	2

LOOK OUT FOR COUNTERFEITS! Not only of bank bills, but of everything truly valuable. We understand that even the indispensable articles known as *Penny Dread* Colons are no exception to this rule. The imitations, like all counterfeiters, are utterly worthless. Remember that Howe & Stevens Family Dye Colors are the original, the only useful and valuable thing of the kind.

Advertisements.

DIARRHEA

AND
DYSENTERY!!

These fell destroyers of the human race are more prevalent this year than they have been for a long time past.

! GUARD YOURSELVES!

Against them while you may. Lose not a moment in procuring a box of MAGGIEL'S DIARRHEA PILLS. They will effectually cure you. One trial is all that is necessary. The Medicines have been in use for over

A QUARTER OF A CENTURY!

Of private practice and have never failed in their effects. They are compounded from the purest drugs, and will not harm the most delicate female, and may be given in doses of half a pill to the youngest babe with good effect.

YOUR LIFE!

Is now in your own hands. Do not then throw it away for the want of a trial of these most inestimable remedies. The price is small, and has been made so, that the Pills may be placed in the hands of

EVERY SUFFERER.

A cure will be GUARANTEED to any one suffering from Diarrhea or Dysentery. A box of Pills sent by mail free on receipt of 25 cents. Ask for my pamphlet on Diarrhea, furnished free by all the druggists.

J. Meggiel, M.D.,

43 FULTON ST.,

NEW YORK.

M. S. BUN & Co., Wholesale Agents,

BOSTON, MASS.

20—6m

THOUGHTS ON HEALTH.

We devote a portion of our space this morning to a few suggestions upon health and its attendant blessings.

What the country is sending forth her sturdy sons to the defense of our liberties, it becomes us to admonish our readers, both old and young, that they should be extremely cautious about their health and strength, that they may be able to till the soil, gather in the harvest, and provide for the necessities of those left at home who are helpless and without adequate means of support. Probably no one who has ever been in the workshop, upon the farm, in the counting-room, and in fact in every vocation of life, it grasps the hardy mechanic, and after a few days entirely deprive him of his strength and ambition, and finally he is reduced to a helpless invalid.

The sturdy farmer who has grown strong and muscular as he labors in the parched fields, burnt by the scorching heat of the summer's sun, dreams not that disease can penetrate the shield which his vigorous life has erected, and would laugh in derision at him who should imagine that he were in danger of the ravages of the Dyspepsia King.

But alas! the man who has been so long in the workshop, upon the farm, in the counting-room, and in fact in every vocation of life, it grasps the hardy mechanic, and after a few days entirely deprive him of his strength and ambition, and finally he is reduced to a helpless invalid.

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room or warm workshop into the open air, there should be great care exercised that the body is protected by additional clothing, and also be extremely careful about sitting in a draft of air, especially when in a perspiration. Should you, however, by careless or unfortunate get "caked" with a cough or cold, or pulmonary attack, we know of no way in which you can be so well recommended as conscientiously use "Cough Cough Balm," and this will mind an "item;" as we were passing the warehouse a day or two since where this article is prepared, we noticed an immense number of boxes bearing the stencil mark.

"COE'S COUGH BALM." We remarked to one of the firm, it would really seem that the whole world ought to be cured "from the looks of this stock of medicine." We learned upon inquiry that about 5700 bottles of this article were daily packed and shipped to nearly every part of the globe, a large number of workmen are employed, and the alacrity with which the article is prepared, and the immense number of boxes bearing the stencil mark.

Trusting that the views we have expressed upon a subject near and dear to all of us, (our health), which involves our greatest happiness, may be found profitable and useful to our readers, we have no further to say. We conclude our essay by the old proverb, "Health is wealth." Be ye therefore careful that ye preserve it.—*New Haven Journal and Courier.* 27—6m

HIGHLY IMPORTANT!

LET THE AFFLICTED READ.

Know of the astounding efficacy

OF THE

GREAT

HUMOR REMEDY!

HOWARD'S

VEGETABLE

CANCER AND CANKER

SYRUP.

Surpasses in efficacy, and is destined to Supercede, all other known remedies in the treatment of those Diseases for which it is recommended.

It has cured CANCER after the patients have been given up as incurable by many of the best Physicians.

It has cured CANKER in its worst forms, in hundreds of cases.

It has cured SCALD HEAD, where a trial has been given it, a disease that every one knows is exceedingly troublesome, and difficult to cure.

ERYSIPELAS yields to its power, as many have experienced its benefit, and it is a wonderful cure of the most aggravated character.

It has cured many cases of SCALD HEAD.

TUMORS have been removed by it in repeated instances, and their removal has been pronounced impossible except by a surgical operation.

ULCERS of the most malignant type have been healed by its use.

It has cured many cases of NURSING SORE MOUTH when all other remedies have failed to benefit.

EVERY SORSE of the worst kind have been cured by it.

SCURVY has been cured by it in every case in which it has been used, and they are many.

It removes GOUT SWELLING with a certainty.

It is a powerful remedy in the treatment of PILES, an extremely painful disease.

DYSPEPSIA, which is often caused by humor, has been cured by it in numerous instances.

IN FEMALE WEAKNESSES, IRREGULARITIES and diseases peculiar to that sex, it has been found a most potent remedy.

In cases of GENERAL DEBILITY, from whatever cause, the Syrup can be relied upon as a most effectual aid.

It is a most certain cure for RICKETS, a disease common to children.

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The Advent

"Behold, I come quickly." "Occupy"

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[For Terms, &c., see Fourth Page.]

Communications.

Original.

HURRY! HURRY! HURRY!

From whatever stand-point you look at the world at the present time, you observe a restless, impatient spirit, impelling men onward. There is a power behind, like the hidden power that impels the railroad car, little understood, and little thought of. Impatience is the order of the day; no man would be satisfied with the slow rate all the machinery connected with the business of this world moved at fifty years ago; a new era has dawned upon the world. Of the final result of this state of things men differ as widely as upon any other subject. Probably the great mass think they see through the mist and fog, the dust and smoke raised by this rapid train, a golden era, a dawn of a golden future; that wealth and power, honor and worldly grandeur and greatness, with the most liberal institutions, and solid and liberal government are to be the result of the advance of science and literature.

But let us examine this matter, not only in the light of divine truth, but also by facts thus far developed. Half a century ago, a man thought he was doing well if he could travel six miles an hour, now he is impatient travelling four times six. Then, if intelligence from a distance of one hundred miles reached us in two days, it was doing well. Now we are hardly satisfied to wait an hour for news from a thousand miles away. Then our mothers and grandmothers thought they were doing well to spin and weave the cloth to clothe a family, in three or four months. Now the buzzing of a thousand spindles and the clatter of a thousand looms turning off and finishing its thousand of yards a day, hardly satisfies. Then if a young man could by the strictest economy afford to go to school three months in the year, he could fit himself at twenty-one to enter college, and by teaching a part of the time and boarding himself on one dollar per week, he would graduate a scholar and a gentleman. Now a young student, by spending all his time at school, and drawing a thousand a year from his father's purse, is a dunce at twenty-one, and if not expelled from college before, graduates with no honor, and in too many cases, a profligate. Then young ladies thought it an honor to help mother in the kitchen, and the mark of a lady to be gentle, quiet and chaste in her manners, and amiable in her disposition. Now the character of a lady is to be bold and impudent, to talk loud, and act very independent and selfish, to spend their time in the parlor for fear of soiling their hands, or spinning street yarn, or perusing the last yellow-covered novel.

Then, men and women, husbands and wives, married because they loved each other, and considered the solemn obligations they had taken upon themselves very sacred. Now, fancy and fashion govern the choice, and the marriage covenant, with all its solemn and sacred obligations, is put on as we put on slippers, to be thrown entirely aside. Then, young married men, after their day's labor, quietly and happily spent the evening by their own firesides, storing their minds with useful knowledge, or in quiet enjoyment of domestic happiness. Now, the meal is hastily swallowed, and away hurries the young husband to join a company of profane and profligate associates at the dram shop, billiard saloon, bowling alley, theatre, club-room, and frequently, what is worse yet, some den of infamy too degraded and low hardly to name before a respectable audience. Then, wives made homes pleasant and attractive, were gentle and kind, chaste, keepers at home, loving their husbands. Now, company, gayety, pride, affectation, peevishness, indolence, slander, selfishness, and finally hatred, makes home a hell, and matrimony a bondage.

Then, children loved and obeyed their parents, and were a blessing. Now, father is called the old man, and mother's counsels are disregarded. Obedience is a thing not thought of, parental authority set at naught, and profanity and immorality, drunkenness and revelry, ignorance and crime are the result. Then, parents watched the moral training of their children, knew where they spent their evenings, as also their days, counselled,

admonished, instructed, conversed, amused and loved them. Now, they are neglected. Fathers and mothers are too busy; hurry! hurry! hurry! If the children keep out of their way, and are not an annoyance, no matter where they are. Then, neighbors were kind and obliging, peaceable. Now, slander, hatred, wrath, strife, are characteristics of every community.

Then, men could transact business without fear of being swindled. Now, the most trifling transactions have to be witnessed by a third party, or put in writing. Then, murders were so seldom our whole country was shocked at such an occurrence. Now, not a day hardly passes, but we read or hear the recital of the most brutal murders and outrageous crimes.

Then, ministers were faithful in the work of preaching the gospel in its simplicity, faithfully pointing out the sins of the people, showing the final result of living in sin, and urging vehemently the abandonment of the same, sowing in tears, reaping in joy. Now, hell is too vile a word for meaty-mouthed hirelings to speak, and the language of the Bible too common-place for pulpit oratory. Fashion and folly is advocated as indispensable for the prosperity of the Church, and fables are substituted for the gospel. License to indulge in fashionable sins, round-turned periods and rhetorical flourishes are the qualifications of a fashionable minister, and is mistaken by a pleasure-loving Church for religion.

Then, professors of religion were honest in their dealings, chaste in their conversation, grave in their deportment, dignified in their manners, and loving and kind in their natures. Now, the question is often asked by those making no professions of religion, Who are Christians? Love of the world and its pleasures, love of gain, pride, division and strife are the lot of nearly every Church. But why need I multiply the instances? no thoughtful man but will say the picture is life-like and true. What then are the conclusions?

The advance of science and art is no assurance of the advancement of morality or religion, but facts prove the reverse. "Many shall run to and fro, and knowledge shall be increased, but the wicked shall do wickedly." Dan. 12: 4. "This know also, that in the last days perilous times shall come," &c. 2 Tim. 3: 1, marking faithfully the characteristics of the present time.

Such being the facts, as we look at the moral condition of the world, harmonizing so completely with prophecy, we look for no permanent, peaceful, happy state here. Wicked men and seducers will wax worse, deceiving, and being deceived. The devil has come down in great wrath, because his time is short. Such a state of society marks the end. Wickedness, like the rapid rolling river, gaining volume and rapidity as it nears the great falls, until down like a mighty millstone, with the bewildering wail of everlasting despair, O, world, dreaming of peace upon the crumbling brink of everlasting despair! O, Church, in its pride saying, I sit a queen, rich and increased in goods, and have need of nothing. Decked in glittering baubles, thou wilt soon realize suddenly thou art poor, and filthy, and blind, and naked. O, virgins, sleeping, ruined virgins, weary in waiting for the return of the Bridegroom, soon shall the midnight cry, "too late," awaken you from your death-like sleep, to the awful realization, the door is forever shut, and you barred out. Knock? weary yourself with the cry, "Open, O, open unto us," wring the helpless hands, until the voice shall pierce your soul with everlasting despair, "I know you not, depart to everlasting fire, prepared for the devil and his angels.

"Fly, fly, on wings of morning,
Ye who the truth can tell,
To sound the awful warning,
To rescue souls from hell."

Lake Village, July 21.

[Original.]

DECISION FOR CHRIST.

A few rods in the rear of our Mission Home, is a beautiful rise of ground on the crest of which is the residence of Mr. Shelby, (now deceased), who formerly owned a great part of Edgelfield as his farm. The residence is surrounded with beautiful trees, shrubbery, greenhouses, and all the comforts of a rich Southern residence. At a short distance below, toward the river, is a large, plain, brick building, 35 by 60 feet, two stories high, called "servant's quarters." In this house thirty farm hands formerly lived. Beside the farm hands, the mansion was full of house servants. One of the latter was known as Uncle Joshua. Thirty-seven years ago, God spoke peace to his soul. On the day of his baptism, as he was dressing for the occasion, Mr. Shelby inquired for him. Joshua sent word that he was dressing for meeting. As soon as he could, he appeared before his master, who excitedly asked why he did not come before? "Well, master, I come as soon as I could get changed."

"You don't mind, you scoundrel."

"Yes, master, I tries to mind you as well as I can, but I must mind Jesus too."

The hot blood rose to the brain of the impetuous master, and he quickly dealt a blow

at Joshua. "I tell you, if God speaks to you, I want you to mind me first."

"Master, I minds you as best I can, but I must mind my Jesus first."

This called forth another blow, and then the angry master went to the church of which he was a member. Like wicked Balaam, God met and reproved him. On his way home, he could not contain his convictions, but told his coachman that he had foolishly struck Uncle Joshua. As soon as tea was over, he said, "Joshua, will you put the bridle on the horse?"

"I will try, master."

As the bridle was being adjusted, the troubled conscience found relief by kindly saying, "I struck you this morning, I feel sorry. I must never do the like again."

And he never did. Uncle Joshua is still living with the same family, and is a member of our Mission Church, and to-day related the circumstances on the way home from meeting.

Original.

O THINK OF THE MORN.

BY C. PATTERSON.

Oh think of the morn of the Saviour's appearing,
When man from his slumbers will awe shall behold
The clouds of the East to the mountain tops nearing,
All radiant with colors of purple and gold.

While far in the distance the white cloud of glory
Is speeding its way down the star-spangled dome,
And trumpet like thunder re-echo the story,
Ye heirs of salvation ascend to thy home.

And yet still afar is his throne of dominion,
Transcending in splendor the sun's brightest rays,
While swiftly descending on angelic pinion,
Mid trumpet and voices of seraphic praise.

Oh think of the morn of the great consummation,
Mid scenes so appalling, and yet so sublime,
When saints oft forgotten by every nation,
Translated to glory, with Jesus will shine.

And while all above and beneath is commotion,
Where wave blend with wave until mountains arise,
Behold from the depths of old coral-bed ocean,
The saints of all ages ascend to the skies.

And lo! from the moss covered tombs of the valley,
Where once by the hand of the Tyrant was slain,
The martyrs by millions, from death and his ally,
Triumphantly rise, and with Jesus they reign.

Oh think of the morn of the great restitution,
When earth with the flowers of Eden shall bloom,
When sin, death, and sorrow, with every pollution,
Shall vanish away, or be left in the tomb.

Then brighter by far than the beams of the morning,
Shall earth all her minerals and pearls disclose,
Till hill-top and valley with jewels adorning,
Shall glow with the tints of the orange and rose.

But fairer than all by the sides of the mountains,
Where roses and violets emit their perfume,
Are the waters of life gushing forth from the fountains,
More radiant with light than the dew-drops at noon.

Original.

LIGHT AND TRUTH SOLICITED CONCERNING ANTICHRIST.

CHAPTER III, SECTION IV.

Some other prophecies in the Old Testament relative to the last expedition, and the overthrow of antichrist, and the ruin of the enemies of the Church.

The Most High addresses Gog, "Art thou he, of whom I have spoken in old times by my servants, the prophets of Israel, who prophesied in those days, many years, that I would bring thee against them?" (Ezek. 38: 17). This terrible power of the last days, then, was much predicted by the ancient prophets in Israel. The same idea we find in Rev. 10: 7. After the seven thunders had uttered their voices, and the angel had sworn that the time should not be yet, or should not be prolonged, he adds: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants, the prophets." This finishing of the mystery of iniquity at the beginning of the seventh trumpet, involves the destruction of antichrist. And this is what God had revealed to the ancient prophets. The phrase relative to the preparing of the enemies of the Church for the seventh vial, Rev. 16: 14, "To gather them to the battle of that great day of God Almighty," implies that it is a day well known, as being much predicted in the prophets. We may throw open the books of the prophets with all their prophecies, and find the overthrow of antichrist. I shall now note a few of the passages which relate to this event. The prophet Joel describes a terrible scene, which he calls, "The day of the Lord; a day of darkness and gloominess, of clouds and thick darkness." He directs the people to fast and cry mightily to God, and promises that thereupon God would remove from them the Northern army, which he represents as innumerable, and most ruinous; and the stench of their ruined hosts should come up, because they had done great things. Upon this he predicts the outpouring of the Spirit of God upon all flesh. Then in chapter 3, he gives a more particular account of the terrible scene of judgment, and identifies it with the destruction of antichrist, which has been described. "For behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat." The battle of the great day follows, verse 9, "Proclaim ye this among the Gentiles, prepare war; wake up the mighty men; let all the men of war draw near, let them come up. Beat your ploughshares into swords, and your pruning-hooks into spears; let the weak say, I am strong. Assemble yourselves, and come all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be waked and come up to the

valley of Jehoshaphat, for there I will sit to judge, all the heathen round about." The bringing of this vast army to the valley of Jehoshaphat, is supposed to be expressed in allusion to the account in 2 Chron. 20, of the vast combined army, that came against the Jews, in the reign of Jehoshaphat. This pious king, upon this occasion, convened the people to the house of God, and prayed for deliverance. The Lord, by his prophet, engaged to fight the battle. A spirit of mutiny was excited in the combined hosts. They fought among themselves and all were destroyed together. The Jews collected the spoils, and blessed God for the deliverance.

The prophet proceeds, "Put ye in the sickle, for the harvest is ripe; come get ye down, for the press is full; the fats overflow; for their wickedness is great."

"Multitudes, multitudes in the valley of decision, for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened; and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord shall be the hope of his people, and the strength of the children of Israel. So shall they know that I am the Lord your God, dwelling in Zion, my holy mountain. Then shall Jerusalem be holy, and there shall no stranger pass through her any more." Here is the overthrow of antichrist in the valley of decision. Here God decides the controversy between the Church and her enemies. From this chapter some part of the representation of the same event in Rev. 19, is borrowed. The angel upon the white cloud, with his sharp sickle, reaps the harvest of the earth, which is fully ripe; he gathers the vine of the earth, with its ripe grapes, and casts it into the great wine press of the wrath of God, in allusion to this passage in Joel. And the application of the passage there, decides that it is fulfilled in the battle of the great day, the destruction of antichrist.

In Isaiah 63: 1-6, is the same event under a similar figure. Jesus Christ appears as a conqueror coming away from the slaughter of Edom, and from Bozrah, its capital, glorious in his apparel, travelling in the greatness of his strength, mighty to save; his garments red with the blood of his enemies, whom he had trampled in his fury in the great wine-press of the wrath of God. The ancient Edomites were noted enemies of Israel, and the names of their nation and capital are here taken to represent antichrist in the last times.

In Zech. 12th, 13th and 14th chapters, we find the expedition and overthrow of antichrist in Palestine. Chap. 14: 1-5. "Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, (or be taken captives,) and the residue of the people shall not be cut off from the city. Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle;" i. e., as in the ancient, most signal instances of his fighting for his Church against her enemies. "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives shall cleave in the midst thereof toward the east, and a great valley shall be made, and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall see toward the valley of the mountains." . . . "Yea, ye shall see, like as ye fled from before the earthquake, in the days of Uzziah, King of Judah. And the Lord my God shall come, and all the saints with thee." Or, as Pool renders this last sentence: "Yet O Lord, my God, come, and all the saints with thee;" as Rev. 22: 3, "I will come, and will be with thee, and will be with thee, and will be with thee." Here is a figurative, but terrible representation of the coming of Christ, to destroy antichrist. . . . The same will be terrible and fatal to the enemies of the Church. Verse 13. "And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor." As in the fore-cited passage, Ezek. 38: 21. "Every man's sword shall be against his brother." This was the manner of the destruction of the vast army combined against Israel, in the days of Gideon; and of the vast confederate army that perished in the reign of Jehoshaphat. To these and similar instances of signal judgment against the ancient enemies of the Church, allusion is often had, in the predictions of the battle of the great day. The predictions of these judgments of the Lord upon antichrist in these three chapters, (the 12th, 13th and 14th of Zech.) are too long to be here quoted. They inform, (as chap. 12: 9,) that the Lord will destroy all the nations that come against Jerusalem. . . .

One who loves and seeks for truth and light.

Each day brings its own duties and carries them along with it; and they are as waves broken on the shore; many like them coming after, but none over the same.

gle blow on the hat was the only molestation I received during the day. Will Christians who read this report pray that the Lord of the harvest may send forth more laborers into the fields, which are white for the harvest, and that his word may have free course? Worcester races are drawing near, which is a grand field-day of Satan's avowed agents. Should any soldier of the Lord Christ be free and willing to lift up the recruiting colors and raise the gospel standard, "Salvation in Jesus only," on the battle field, I shall be glad of his co-operation, as I purpose (p. v.) having my banners out for a witness to the multitudes on that occasion. If any evangelist brother from a distance should be led to this "spiritually dead" city at any time, there is a large field for labor, and I shall be glad to be the medium of communication, or in any way to help forward the Lord's work.

Yours in the Lord's grace, ever a slave in the gospel freedom,
GEORGE COX.
Windsor-place, June 8, 1865.

[Original.]
THE THINGS BEFORE US.

Mr. Editor—Is it true that we must again prepare for war? I answer it is true. In 1857, there was a terrible financial panic. I then said in the city of Buffalo, the next trouble in our country, and the world will be political, and slavery will be the fire, and will burn itself out in this country in the struggle. Europe too will have the fires of liberty burning out oppression, and soon, all countries will be free. The panic commenced in our country, and raged with fury all through Europe, afterwards; so, too, the political contest has begun in our country, which will soon burn the world over with the fire of liberty.

The next great act, in the programme of God's power in this world, is a religious war, which will set in, (if not end,) before our President Johnson leaves his seat for the present term. That war will be between the Catholics, with the rebels and a northern party to assist them, on the one hand, and the Protestants of all denominations, the republicans and the blacks as their helpers, on the other. And now I would ask, is it not God's will that the blacks be not only free, but made one of the government, and permitted to vote for the government he will in a very short time be called in to defend? Prompt action in this will save our country many a hard-fought battle, and add millions of strong arms to our government's side, that must soon be called on to help again. May God help us to take in sail before the storm; and no time is to be lost, for the barometer is going down, down, though the sky is clear now. Two revolutions have passed in this country. 1st, financial, in 1857; 2d, political, in 1860-65. There are two others yet to come. 3d, religious wars, and 4th, social revolutions. This is the programme, and what I say to you, I say to all men—get ready quickly, and watch, for ye know neither the day nor the hour. A LOOKER-ON.

We give the foregoing as the opinion of the writer, without endorsement. ED.

FATE OF THE APOSTLES.

Matthew is supposed to have suffered martyrdom, or was put to death by the sword at the city of Ethiopia.

Mark was dragged through the streets of Alexandria, in Egypt, till he expired.

Luke was hanged upon an olive tree in Greece.

John was put in a cauldron of boiling oil, at Rome, and escaped death. He afterwards died a natural death at Ephesus, in Asia.

James the Great was beheaded at Jerusalem.

James the Less, was thrown from a pinnacle or wing of the temple, and then beaten to death with a fuller's club.

Philip was hanged up against a pillar at Hierapolis, a city of Phrygia.

Bartholomew was flayed alive by the command of a barbarous king.

Andrew was bound to a cross, where he preached to the people till he expired.

Thomas was run through the body by a lance near Malabar in the East Indies.

He was shot to death with arrows.

Simon Zelotes was crucified in Persia.

Matthias was first stoned and then beheaded.

Peter was crucified with his head downwards.

Paul the last and chief of the apostles, also died by violence.

We find the above floating about in our exchanges, and we think we may have published it in the *Post*, in years gone by—perhaps two or three times. But what a story it tells! and how vivid a picture to us the persecutions which assailed Christianity in its infancy. Christ himself was crucified between two thieves. He had been dead, but a short time, when Stephen was stoned to death, crying out, as his end approached, "Lord Jesus receive my spirit." The persecutions were kept up until the Apostles, whose names are given above, had all received their portion. In after-times so common had martyrdom become, that the Fathers counted it as adding to the brightness of the crowns they should wear in the eternal world.

It is remarkable that Christ predicted to his disciples that they would receive precisely this kind of treatment. He did not promise them that they should increase in numbers and strength, and control earthly governments. He did not offer them worldly honors, or wealth, or long life, or great influence. On the other hand he assured them that the servant should not fare any better than the Master—they should be persecuted from city to city, should be imprisoned, should suffer death. Who else ever thought of establishing a religion, or a philosophy, or a sect, or a party, with such promises? Where do we find, in all history, the record of a greater miracle than the present existence of the Christian church, under such circumstances. See what has befallen the proud Jews, who said to Pilate, "His blood be upon us and upon our children," and contrast with their wretchedness the prosperity which everywhere surrounds the Christian church—

that church which, in its early days, worshipped in caves and tombs—which was spit upon and reviled and scorned.

Verily the days of miracles are not gone by, for here in the history and condition of these two classes of people, or two peoples, we find such a miracle as Christ never wrought, such a disregard of all apparent causes in the working out of grand results, as no man could have predicted, or surmised eighteen hundred years ago.

RETURN OF DR. GOODELL.

We find in the *Missionary Herald* the following quaint and characteristic letter from Rev. William Goodell, D. D., long connected with the mission of the American board to the Armenians, who, with his wife, is now constrained, by advancing age, to return to the United States. He writes:

"This is, to us, a sad conclusion to which we have come; but after much thought and consultation, we are unable to come to any other. When we left America the first time in 1822, I do not recollect that either of us shed a tear. We sailed from New York, having already taken leave of our friends in New England. When we sailed the second time, in 1853, and left five children standing on the wharf in Boston, not one of whom had yet found a home, we sat down and wept. But at the very thought of leaving our work in Constantinople, together with our beloved associates, and all the dear objects of our prayers and labors in the East, our head seems ready at once to become waters, and our eyes a fountain of tears. Of all our separations, this seems hardest to bear. Forty-three years ago, we had youth and courage, being strong and hopeful. Now, youth and strength and energy are gone. Then we had much confidence in ourselves, but we would still confidently put our hand in His, and go confidently and cheerfully, wherever He may lead us, whether it be from the Eastern to the Western continent, or from this world to the other.

"When we left America the first time, it was to go to Jerusalem. That was our destination, but we have never been there. Now we set our faces toward the New Jerusalem, and I hope we shall not fail of arriving there. It is not so much America as it is Heaven to which we would now direct our eyes and thoughts. For though life itself may yet be spared for several years, our lifework must be nearly or quite done; and we feel that 'we are going home to die no more.' We have the prospect of finding, among our beloved children, a suitable room, where we can breathe our last prayers; and we hope to find a corner in some cemetery, where we can rest in quietness till the bright morning of the resurrection.

"I anticipate much pleasure, my dear brother, in seeing you and the other members of the Prudential Committee, with your and their families once more. The cause in which you and they and we have worn out our eyes and strength and life, is a glorious cause. In the service of the Board I have worn out two entire sets of teeth—one of ivory and one of gold. I have also worn out my eyes and my voice. My understanding also I have worn out, or suffered to rust out; and indeed all I can now say of myself is,

"I am a poor sinner, just nothing at all, But Jesus Christ is my all in all!"

WHAT IS DUTY.

This is the most important question that a Christian can ask. It is not what is expedient, although expediency is to be considered. It might be said that when an action is expedient it becomes duty. There may be two kinds of expediency. One kind is when the cause of God is advanced by taking a certain course; the other when our own interest is advanced. The former would be duty, while the latter would not.

I suppose it is the experience of every person, that there are times when it is difficult for them to tell precisely what course to take, in other words, to tell what duty is. Sometimes, it may be, we spend days in deciding, and after all are obliged to confess that we move in the dark. I seriously question the necessity of these dark times. Has God left us without a guide? May we not know what God's will is concerning us? What does Jesus say? "I will not leave you comfortless." Again, he says, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." Whom is this promise to? It cannot be to those that will not be guided by the Spirit. Jesus says at another time, "If a man love me, he will keep my words; and my Father will love him and we will come unto him, and make our abode with him."

Now if these words of the Saviour are true, why these doubts in regard to duty? We do not doubt the truth of the word, so we are forced to conclude that the trouble is in us. Having come to this conclusion, the only difficulty is in determining where it lies.

We are expressly told if we do God's will, both he and the Saviour will take up their continual abode with us. No doubt remains, but those that do God's will are the ones that have the promise of being guided by the Spirit. Another conclusion is, that if we are not guided by the Spirit, or are unable to tell how the Spirit would guide us, that we are somehow, off the track; that we are either not doing or are unwilling to do, the will of the Lord.

Here lies the difficulty, and for us to undertake to know the will of the Lord without being willing to do his will, would be like a mariner undertaking to cross the ocean to some place on the opposite side, without a compass. He might arrive at the right port, but the chances would be against him. He would be more likely, if he would be able to cross the ocean at all, to arrive at some other place. The probability would be, that he would make "shipwreck." But let him take his chart and compass, and then when he comes to a shoal or breakers, that seem to lie directly in his path, he will know which way to turn.

So with the Christian, when he has sufficiently studied his chart, when he has sought as he should to be guided by the Spirit,

when he has thrown aside all selfish motives, there need be no situations in life where we shall be at a loss to know which way to turn.—*Herald of Gospel Liberty.*

The Advent Herald.

TUESDAY, AUGUST 1, 1865.

JOSIAH LITCH, EDITOR.

THE MILLENNIUM—SPIRITUAL VIEW.

Continued.

Others, again, are of opinion that this "first resurrection" denotes a great number of dissimilar changes relating to the prosperity of the gospel and the peace of the world, such as the general conversion of the wicked, the restoration of the Jews, the universal diffusion of liberty and light, and the revival of Christianity in the purity in which it was embraced by the martyrs. This notion was first set on foot by Whittby about fifty years ago, and has met with great favor from some classes of teachers. But it is filled with inconsistencies and surrounded by insuperable objections. The resurrection which the text speaks of is the resurrection of "them that were beheaded for the testimony of Jesus, and for the word of God, and whoever had not worshipped the beast nor his image." The wicked never were beheaded for the testimony of Jesus, or for the word of God. Their deadness in trespasses and in sins is not the result of their faithful adherence to the Son of God. The Jewish race, which now lies buried among the nations, was not denationalized and reduced to this condition in consequence of bearing testimony for Christ, but for denying and crucifying him. It is impossible, therefore, that these parties should be the subjects of the resurrection spoken of. And the idea that the resurrection of the martyrs denotes merely the revival of their spirit and moral qualities is at variance with the text in another respect. The apostle is speaking of persons. "I saw the souls of them that had been beheaded for the testimony of Jesus: and they lived and reigned with Christ." The original term occurs nearly a hundred times in the New Testament, but is never once used to denote characteristics or attributes. It invariably means *lives, beings, persons, souls*; as where we read there "were in the ship two hundred and seventy-six souls;" there were added to the church "about three thousand souls;" in Noah's ark "eight souls were saved." And so the living again and reigning of *those souls* that were beheaded for their fidelity to God, must mean the resurrection, not of their spiritual characteristics, but of these beings or persons themselves. As a patient student and learned critic remarks, "It is a literal resurrection that is predicted of them manifestly, inasmuch as that is the only resurrection of which disembodied spirits are capable. It certainly is not a renovation of heart, as they were renewed while in this life, and are made priests of God and of Christ, and given to reign with him, because they were saints here. As their resurrection then cannot be a spiritual change analogous to a restoration of the body from death, it must necessarily be a corporeal change. That it is to be a corporeal resurrection is shown more over by the representation that the rest of the dead lived not till the thousand years should be finished. The rest of the dead are the literally dead; not the literally living, though without spiritual life. To treat that term as a mere metaphor, is to deny to the vision the character of a symbol and to empty the whole passage of its meaning. If the death of those who are not partakers of the first resurrection be but metaphorical, then must the death of the martyrs be metaphorical also, and thence the resurrection which is ascribed to the souls be merely metaphorical. But that is to make the passage a mere assemblage of metaphors, without anything literal from which the figures are drawn or to which they are applied, and to divest it of all propriety and significance. If the souls of the dead, as well as the resurrection, be mere metaphors, no agents whatever are left to be their subjects; and they are predicates without anything of which they are affirmed,—metaphors with nothing which they metaphorize. As the souls exhibited in the vision then are real souls, so, also, for the same reason, the rest of the dead are the real dead, and the resurrection affirmed of the one and denied of the other a real resurrection." (Lord's Exp. of the Apocalypse, p. 519.) Professor Stuart also treats this text as "simple prose," and endorses "the exegesis which deduces from the whole passage the reality of a first resurrection at the introduction of the millennium." (Com., in loc.)

The facts upon which those who rely who interpret this first resurrection figuratively are,—that Ezekiel has the restoration and conversion of the Jews symbolized to him under the resuscitation of the dry bones, and that the Saviour speaks of the repentance and recovery of the prodigal son as the making alive of him that was dead. With these two facts, they jump at the conclusion that the resurrection of the martyrs and holy ones at the beginning of the millennium is to be taken in a somewhat similar sense. But, when we draw the necessary distinctions between things that differ, this argument proves the exact reverse of what it is designed to establish. It must be taken as a settled canon of interpretation that where a resurrection is affirmed, it can be taken only in the sense of the pre-supposed death. So in both these instances the resuscitations are the exact counterparts of the previous death. The death symbolized by the valley of dry bones is plainly described as both a *national* and *moral* death; and the predicted resurrection is accordingly both a *national* and a *moral* resurrection. The death of the prodigal son was a moral and spiritual death; and his resurrection was of course of the same kind. And so it must also be in the case before us. But what sort of death is that which has passed upon the martyrs, and upon "those who were beheaded for the testimony of Jesus, and for the word of God?" Was it a national death? Nationally the martyrs never lived, and of course could not nation-

ally die. Was theirs a spiritual or moral death? No; for no one can be called Christ's witness, blessed and holy, and yet be dead in this moral sense. What was their death, then, but a literal, personal and individual death? Was it not a death in the real, natural and ordinary meaning of that word? Well, then, here, as in the other cases, as was the death so shall the predicted resurrection be. As the martyrs and saints literally, really and personally died, and in that sense alone are dead, so shall they again be literally, really and personally made alive again in "the first resurrection;" whilst "the rest of the dead" sleep on "until the thousand years are finished." Spiritually the martyrs are not dead; nationally they never died; influentially they are not dead. They have had their successors in all ages, in whom their qualities and spirit have never become extinct. They yet speak: They are dead corporally, and in no other sense. And when John tells us that they shall live again in the first resurrection, he can mean nothing but a corporeal resuscitation. The wicked who die in their sins are not to be spiritually raised, nor nationally raised, nor influentially raised. When they die, their probation ends, and judgment comes. When it is affirmed, therefore, that they shall live again, it can only be understood of a corporeal resurrection. Yet the same words, in the same verses, which assert the resurrection of the *unsanctified dead*, assert the resurrection of the *holy dead*, with only these two differences, that the holy rise to reign, whilst the wicked rise to burn, and that the one class rises a thousand years in advance of the other class. And as the resurrection of the wicked—"the rest of the dead"—at the final judgment can be taken only in a corporeal and literal sense, so the first resurrection—the resurrection of the "blessed and holy"—must also be received in the same corporeal and literal sense. I can see no escape from this conclusion.

To be continued.

CHRIST'S FINISHED WORK.

We have noticed, recently in our intercourse with Christians, an increasing familiarity with the phrase, "Finished work of Christ." Some of them are persuaded, use it rather heedlessly, not pausing to consider its import, while others do it of set purpose, as an expression of their established faith. But from whatever cause, we regard its tendency as evil, for it is the stepping-stone to Antinomianism.

Has Christ finished his work? We reply, 1st. He has paid the penalty for all our sins; that work is finished. 2d. He has risen from the dead, the first fruits of them that slept, and secured the resurrection of the human race, the just and the unjust. 3d. He has gone into heaven as our high priest, with the blood of sprinkling.

But he has not finished his interceding work in our behalf, for "He ever liveth to make intercession for us." He has not done pardoning us; for he has taught us every day to say, "Forgive us our trespasses." He has not completed the work of sanctification; for the apostolic prayer for the Church was, "Sanctify you wholly." He has not done supporting the believer, for he is only "kept by the power of God through faith unto salvation." Nor has he completed the work of our restoration to life from the dead, which he will do "In a moment, in the twinkling of an eye, at the last trump."

But there are some who use this phrase to dissuade Christians from a sense of obligation to work, and sacrifice for Christ. It is the spirit which says, "Cease your doing." This we regard as injurious to the cause of Christ, and detrimental to the interests of believers themselves, both for the present and future world. Christ has left his interests in this world during his absence to the far country to receive his kingdom, with his servants, and says, "Occupy till I come." And he informs us particularly how he will graduate his rewards. To him who from one, gains ten talents, he will place over ten cities. To him who from a talent gains five talents, he will place over five cities.

But it is urged, Did not Christ say, John 17: 4, "I have finished the work thou gavest me to do?" Certainly he did. But what was that work? Not all the work there was to be done even by him, for he had not yet been offered up on the cross as a sacrifice for sin. But he told what work he had done. "I have glorified thee on the earth." "I have manifested thy name unto the men which thou gavest me out of the world." "I have given unto them the words which thou gavest me," &c. But Jesus has been at work for his people ever since that declaration.

As an abstract theological dogma we care little about it or any other forms of expression. But when, as recently we have seen it producing evil fruit, and developing itself for evil in the life of those who were earnest and active disciples, we feel it a duty to speak out, and put Christians on their guard in reference to it.

To man in his fallen condition, God has given motives to obedience. The least and the greatest, in the kingdom of heaven are considerations which our Saviour would have weigh upon us and stimulate us to action. The doctrine of the declaration is, that honors and rewards will be meted out to the saints in the kingdom of heaven, for faithfulness.

There is an increasing disposition at the present day, to undervalue the promises of reward, if not entirely to set aside the idea. The antinomian spirit is creeping in upon us. It is insinuating itself into our popular music for social worship. In some of our hymns, set to favorite airs, to make the sentiment go down the better, we find the doctrine taught, that there is "nothing either great or small for me to do." "Jesus Christ has done it all." "Cease your doing." Is it to be wondered at, that after singing such sentiments, social meetings should drag?

Let us have done with such hymnology and such social or pulpit teachings. It is not true that Christ has done it all; no such sentiment is found in the Word of God. He has done his part, and we have to do our part if we will be saved.

Jesus Christ has made a full atonement for our sins, and he calls on us to accept it. He has purchased and secured for us the gift of the Holy Ghost, he instructs us to ask for that gift, which we may receive it, and be regenerated by its power. He intercedes for us, but he calls on us to present our petitions to the Father through him.

SALVATION OF GRACE.

We are admonished that the Apostle says: "By grace ye are saved through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast."

All this we admit. The atonement is all of grace. The Holy Spirit in his renewing power, is all of grace. The intercession of Christ is all of grace. The pardon of sin is of grace through faith. So is our sanctification and the resurrection of the just. But it must never be forgotten that we are only benefited by this grace as we believe in Christ, which is our act. If we are thus justified, sanctified and resurrected to eternal life and admitted to the kingdom, what is to be our status there? The least and greatest are to be determined by our doing. We are to be the makers of our own condition in the kingdom. The Bible holds out reward as well as grace. "Shall be recompensed at the resurrection of the just." "Great is your reward in heaven." "My reward is with me, to give to every man as his work shall be." "Of the Lord you shall receive the reward of the inheritance; for ye serve the Lord Christ."

For each pain we endure for his sake, he will give a pleasure. For each sacrifice of earthly good for him, an "hundred fold." "Whoso shall give you a cup of cold water only, in the name of a disciple, he shall in no wise lose his reward." "Our light afflictions which are for a moment, work for us a far more exceeding and eternal weight of glory." Christ then will pay or reward all his servants for all they do.

Nor can it be a matter of small importance to us. If it were only to affect our condition for a few days, it would be of comparatively little consequence. But it is for eternity we are acting. How diligent, then should we be to lay up treasure in heaven; for then our motives to endure to the end will be abundantly increased. "So an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

LEAST AND GREATEST.

There is a spirit of indolence in the religious world, which says, "If I can only get into the kingdom, I shall be satisfied." Such thoughts and feelings as these are very unworthy a follower of him, who "For the joy which was set before him, endured the cross, despising the shame, and is set down on the right hand of the throne of the Majesty in the heavens." Whatever may be the opinion of such lazy professors now, the time is coming when they will change their minds. Ambition to excel, and stand at the head, or as near the head as possible, is a motive-power which has always been brought to bear with effect on humanity, either for good or evil. Everlasting life, and its accompanying good was God's motive to obedience set before our first parents, while a counter motive, the escaping the penalty of the divine law, was set on the other side. When Satan would seduce man, he set another object before him. He first struck down the idea of penalty, and then said, tempting his ambition, "Ye shall be as gods."

LETTER FROM THE EDITOR.

St. Johnsbury, Vt., July 28, 1865.

Sickness and death are every day occurrences. Our last gave an account of the death and burial of the wife of Elder Otis G. Smith. At Sugar Hill, we met with our beloved brother, Elder L. H. SHIPMAN, who is slowly recovering from a severe attack of lung fever, by which he was brought down to the gates of death, but the Lord in pity to his own cause, and his scattered flock, has raised him up again, and so far restored his health, that he is able to resume in a measure his pastoral duties, from which for a number of months, he was laid aside. But the church of his charge remained steadfast in faith, looking for that blessed hope. At an early period of the Advent movement, they took their stand in support of this cause, and have kept the faith till now, still looking for that blessed hope. The season of the year was very unfavorable for meetings through the week, it being in the height of hayting time, and in a farming community. But notwithstanding, we had good meetings each day, and on the Sabbath a good congregation. It being the Sabbath for the Freewill Baptists to occupy the church, Eld. Smith, the pastor, very generously waived his right to the pulpit for the day, and gave us the opportunity of speaking to the people three times, thus closing our labors at Sugar Hill.

In 1842, we had one of our largest and most triumphant meetings at Whitefield, N. H., and had not been able to visit the place since that time, till the present week. Leaving the friends at Sugar Hill, in company with Bro. Shipman, we wound our way over the hills surrounding the white Mountains, and soon found ourselves at Whitefield, where an appointment had been given out for the evening. There we met with old friends on whom time had wrought its furrows and silvered over the head; and many had fallen asleep. But the memory of former days had not passed away, nor the faith then received and cherished, been forgotten. The same blessed hope which then cheered the hearts of pilgrims in the vigor of life, is the solace of declining years. Here too, we found those who were then children, and listened to the gospel of the kingdom with childish curiosity, rejoicing now in hope, and the support of the church at the present day. A most interesting company of young people have embraced the Saviour, and stand forth as his witnesses. And we are happy to learn that it is their delight to join in the services of the sanctuary and hear their part in the worship of the Holy One. After spending three interesting days with this people in company with Elder Cleaveland, their pastor, with whom and his companion we

held sweet converse, and speaking four times to interesting congregations, we bade them all adieu, and wended our way among and over the hills to this place to unfurl the banner of the gospel of the coming kingdom in this romantic town. It is situated on the Passumpsic River about ten miles above its junction with the Connecticut River. It is celebrated as the place where are manufactured the celebrated Fairbanks' scales. This is probably the most extensive factory of the kind in this country, it is not in the world. We learn that they are in demand in Europe, and even as far distant as China, so that they go literally to the ends of the earth. Some three or four hundred hands are employed in these works.

And here we are on the track of Bro. H. Canfield who has charge of the office during our absence. It was here he first engaged in the work of the ministry and held up the light in this place by holding in connection with other brethren, a prayer meeting. And from here, he sallied forth to the adjacent towns and preached the gospel of the kingdom. The nucleus thus formed still remains, and receiving accessions from time to time it will, we trust, yet grow to be a flower among the people.

The M. E. Church vestry has been kindly given us for our evening meetings during the week; and for our Sabbath services, a large public hall has been secured. J. L.

Dear Bro. Canfield.—Yours, reporting the news of the disaster at the Mission School, near Nashville, reached me at this place. My first emotions were those of sadness. But when I remembered that not a little sparrow falls to the ground without his notice, and that "All things shall work together for good to them that love God," then I say, Thy will be done. Probably the seeming disaster will excite an interest and sympathy in the mission which has never been felt before, and great good will come from the seeming evil.

But our path is now a plain one; the damage must be repaired, and that at once, or as soon as possible. I am glad to hear that the missionaries have already made their appeal to the friends, and I heartily second it. Let all who are interested in this work take hold now, and let us have a good mission house completed before cold weather. "The Lord loveth the cheerful giver." Come brethren and friends, send in your funds as soon as possible. J. LITCH.

Sugar Hill, July 22, 1865.

GEN. GRANT IN BOSTON.

The city is now alive with excitement over the arrival here of the foremost military man of the age—the defender and saviour of his country—the modest and unassuming citizen, Lieutenant-General Ulysses S. Grant.

The Lieutenant-General and suite, composed of Mrs. Grant, four children, two servants, Col. O. C. Babcock, Col. Horace Porter, Col. Adam Badeau, and Col. E. S. Parker, left Albany Saturday morning in a special train, consisting of a passenger and baggage train only, both being specially intended for the use of the distinguished passenger.

On Sunday, at the Old South Church, the General, with his eldest son, and staff, accompanied by the Governor and Adjutant General Schouler, attended Divine service in the forenoon, and listened to a discourse by the Rev. Mr. Manning.

A public reception was given on Monday at 12 o'clock, at Faneuil Hall.

Correspondence.

Dear Bro. Litch.—Bro. Robinson in his "first journey," refers to our convention at Poultney as a very small affair. I think he gives a wrong impression and does us injustice. He says but thirteen were present. Had he been there Friday, Saturday and Sunday, especially in the evenings, he would have seen a crowded house, and on Sunday many could not get into the house for want of room. Bro. R. should have added, while saying it was the first day of the meeting, that the delegates had not arrived. So far from being a failure, our convention was a complete success.

I cannot believe that Bro. R. intended to do us an injury; if so I have been much mistaken in his character; for I have always esteemed him for his true missionary spirit. But I do feel that his remarks lack Christian kindness towards us as fellow-laborers for Jesus. All he has said about the meeting is in such a disparaging way that I drop this note to those sisters who want to know if our meeting was a failure, to say that it was not.

As to Bro. R.'s opinion about females being called to preach, he has his views, we have ours, and think we have the strongest side. He says women preachers mostly run down and run out and the people get tired of them. Perhaps so, but I have heard of congregations so tired of their male pastor that they have been willing to give him a year's salary to get rid of him.

Does Bro. R. think it was because he aimed at what Paul forbids? Yours still laboring in the vineyard, and waiting for redemption. ANNA E. SMITH.

128 East 27th St. N. York.

We publish the above as a matter of justice to the writer that both sides may have a hearing. Ed.

A WEALTHY CHURCH.

If money were all that is needed to propagate a particular form of faith, then certainly the Episcopalians might be reckoned as in a fair way to become "the leading sect" in the land. A single church of theirs alone is to be rich enough soon to "buy out" nearly all the rest of us. We refer to Trinity church, New York. As is generally known, that church owns a large portion of the lower part of that city. The lots number 661, and were all leased before the revolution. They are all covered by buildings, and as the leases will expire in a few years and revert to the church, with the buildings, it is

estimated that the property of Trinity will then be worth more than \$25,000,000. On the 1st of May, 1866, the lease obtained by John Jacob Astor, in 1767, of 336 city lots down town at 75 cents per annum for each which are owned by Trinity church, will expire, and revert back to the corporation. W. B. Astor pays Trinity Church \$269 per annum for all the lots, being 75 cents for each. If we estimate the rental from each building on these lots at the low average of \$500, says the *Express*, the fortunate lease-holder must receive on an invested capital of \$269 an income of \$168,000 per annum! Some of the buildings, however, are let at higher rates.

THE PALACE OF HEROD.

The palace of Herod stands on a table of land, on the very summit of the hill, overlooking every part of the surrounding country; and such were the exceeding softness and beauty of the scene, even under the wilderness and waste of Arab cultivation, that the city seemed smiling in the midst of her desolation. All around was a beautiful valley, watered by running streams and covered with a rich carpet of grass, sprinkled like an open book before me, a boundary of fruitful mountains, the vine and the olive rising in terraces to their very summits; there, day after day, the haughty Herod had sat in his royal palace; and, looking out upon all these beauties, his heart had become hardened with prosperity; here, among those still towering columns, the proud monarch had made a supper for "his lords, and high captains, and chief estates of Galilee;" here the daughter of Herodias, Herod's brother's wife, "danced before him, and the proud king promised, with an oath, to give her whatsoever she asked, even to the half of his kingdom." And while the feast was going on, the "head of John the Baptist was brought in a charger and given to the damsel." And Herod has gone, and Herodias, Herod's brother's wife has gone, and "the lords, and the high captains, and the chief estates of Galilee" are gone; but the ruins of the palaces in which they feasted are still here; the mountains and valleys which beheld their revels are here; and, oh! what a comment upon the vanity of worldly greatness! A Fellah was turning his plough on one of the columns. I was sitting on a broken capital under a fig tree by his side, and I asked him what were the ruins that we saw; and while his oxen were quietly cropping the grass that grew among the fragments of the marble floor, he told me that they were the ruins of the palace of a king, he believed, of the Christians; and while pilgrims from every quarter of the world turn aside from their path to do homage in the prison of his beheaded victim, the Arab who was driving his plough among the columns of his palace knew not the name of the haughty Herod. Even at this distance of time, I look back with a feeling of uncommon interest upon my ramble among those ruins, talking with the Arab ploughman of the king who built it, leaning against a column which, perhaps, had often supported the haughty Herod, and looking out from this scene of desolation and ruin upon the most beautiful country in the Holy Land.

THISTLE-DOWN.

A thistle grew up by the wayside, tall and rank, and after a time its many beautiful amethyst blossoms expanded in the sunshine. There was no fear of any hand spoiling their beauty. Even the child strayed back from spoils which must be gathered at such a cost. So the thistle perfected its seeds, and by-and-by a strong east wind sprang up and scattered the airy seed far and wide. Away sped a troop of them, on wings of down, over the farmer's choice grain-field, settling down finally in comfortable quarters, where the soil was richest and likely to bring forth the greatest harvest. Now they trooped in a gay procession through the palings, which surrounded the garden, nestling down by the side of roses and lilies and gentle violets, giving promise of most undesirable neighbors. Here a little child's breath was sufficient to speed them on, as he danced along the dusty highway. Now they hovered irresolutely over the river, and finally they touched the surface, lightly, to be borne still further onward to a new resting place. Some seeds were lost, indeed, but enough were sown broadcast to reap a harvest a hundred fold.

What an emblem of our careless words is thistle-down! What evil seeds they sow wherever they fall! We little know what soil is ready to receive them, nor what harm they may do, even long after our heads are laid low. "Bury my influence with me," was the remorseful cry of a dying man. "As well might we try to recall the seeds which the winds of heaven have scattered. Did you ever reflect that a little jest on a Scripture text, a sneering remark on one of Christ's followers, a thoughtless criticism on a religious discourse, may be the means of ruining a soul? That is the fruit which such seed-sowing too often bears. Truly 'life and death are in the power of the tongue.'"

The thistle-seeds are sometimes lost, but no idle word have we ever spoken but we shall one day meet again and "give an account thereof." "If any man offend not in word, the same is a perfect man."—S. S. Times.

OUR COUNTRY'S GREATNESS.—The greatest cataract in the world is the Falls of Niagara, where the waters, accumulated from the great upper lakes, forming a river three-quarters of a mile in width, are suddenly contracted and plunged over the rocks in two columns, to the depth of one hundred and sixty feet.

The greatest cave in the world is the Mammoth Cave in Kentucky, where one can make a voyage on the waves of a subterranean river, and catch fish without eyes.

The greatest river in the world is the Mississippi, four thousand one hundred miles in length. Its name is derived from an Indian word meaning "the Father of Waters."

The largest valley in the world is the valley of the Mississippi. It contains five hundred thousand square miles, and is one of

the most prolific regions on the globe.

The largest lake in the world is Lake Superior, four hundred and thirty miles long.

The greatest natural bridge in the world is that over Cedar Creek, in Virginia. It extends over a chasm eighty feet in width, and two hundred and fifty feet deep, at the bottom of which a creek flows.

The greatest solid mass of iron in the world is the iron mountain of Missouri. It is three hundred and fifty feet high, and two miles in circuit.

The longest railroad in the world is the Central Railroad of Illinois, which is seven hundred and thirty-one miles long—and cost fifteen millions of dollars.

The greatest number of miles of railroad, in proportion to its surface, of any country in the world, is in Massachusetts, which has over one mile to every square mile of its area.

The greatest number of clocks manufactured in the world, is turned out by the small State of Connecticut.

The largest number of whaleships in the world are sent out by Nantucket and New Bedford.

The greatest grain port in the world is Chicago.

The largest aqueduct in the world is the Croton aqueduct in New York. It is forty and a half miles long, and cost twelve and a half millions of dollars.

BRITISH BURMAH.—The Calcutta correspondent of the *Times* writes as follows: "In British Burmah, the American Baptist missionaries have civilized at least 60,000 Khyens in the last ten years, and Col. Phayre, the Chief Commissioner, has often said of one missionary there and his wife, that he considers them of more value to the administration than half-a-dozen magistrates. In the large jungly country of Chota Nagpore, the Lutheran missionaries from Berlin have Christianized hundreds of villages, and the mere work of baptizing the converts is so great, that they have applied for more colleagues. The people there are the Coles, who supply the tea districts of India with coolie labor. In their case, there is no effect civilization like that of the Hindoos, to be first destroyed, so that, since 1850, four German pastors have baptized 7000 people. As I write, I hear that within the past few weeks, 600 have been admitted to the church. The change is so thorough as to attract the attention and support of the secular authorities. All the Coles who are to be baptized or married, must go to Ranchee, the county town; and once a year at least, all the adults, from distances of 100 miles in many cases, go up there to worship, and to present in the church which the rebels tried in vain to destroy in 1857, the first fruits of the harvest. In the cold season, the missionaries itinerate among their flocks, but they have an indigenous system of Christianizing which tests the reality of a new creed. In every family, there is worship morning and evening; in every village there are elders who conduct divine service on Sunday, and act as magistrates in deciding disputes during the week. Many of the villages have schools, one-half the expense of which is contributed by the State. Some villages are altogether Christian, but in most cases, Christian families live in heathen villages, and it is by their means that there are so many baptisms. None are baptized until after a year's instruction and probation. Poor as they are, being generally peasants oppressed by their Bengali landlords, they have promised to subscribe 6s. a year each, to the schools in which boys are being trained as teachers and catechists. So remarkable has this work become, that Mr. Temple, the Chief Commissioner of the central provinces, has just written to the missionaries, begging them to do the same for similar tribes farther south in and around Belaspore. My information is derived from a Calcutta merchant, who lately returned from a personal visit to Chota Nagpore."

With the matter. Thus there is nothing for it but that the Legislature should take these dubious rubrics under consideration, and either define what they do mean, and shall mean, *de novo*, or, if necessary, alter and amend them. That is the only real remedy; and the Bishop of London pledges himself, and a good many of his right reverend brethren, to vote for a practical Act upon the subject with the greatest alacrity and accord."

MODE OF REPROOF.

Some persons pride themselves on being blunt, or as they call it, "honest;" but very blunt people do little good to others, and get little love to themselves. The Scriptures recommend *gentleness and kindness*. Reproof should fall like the dew, and not like the rushing hail storm. The oil insinuates itself; the stone wounds and then rebounds. (Ps. cxli, 5.) Christians should take heed of getting fond of the work of "rebuking." Such "spiritual constables" do a great deal of mischief without intending it. They are in a church, what a very witty and sarcastic person is in a society, or what a tell-tale is in school; and approximate very closely to that class which the apostle terms "Busy-bodies in other men's matters."

Our manner must be tender and winning. The nail of reproof, says an old writer, must be well oiled in kindness before it is driven home.

Meddling with the faults of others is like attempting to move a person afflicted with the rheumatic gout—it must be done slowly and tenderly, nor must we be frightened by an outcry or two. The great thing is to show the person that you really love him; and if you manifest this in the sight of God he will bless your efforts, and give you favor in the sight of an erring brother.—*Christian Treasury*.

A GOOD EXAMPLE.—The London correspondent of the *Presbyterian* mentions the following pleasing incident:

"The work-women employed by a great city house, Messrs. Copestake, Moore & Co., in Bow Church-yard, Cheshire, generally have their tasks (mangle-making, &c.) in their lodgings; but now new premises, comprising work-rooms for four or five hundred women, have been constructed. To these, Mr. Moore, who was once a lad on a small farm in Cumberland, addressed a most interesting speech. He is modest, humble, and earnest. He sustains every good cause by his purse and influence. To the women, Bible-class instruction is now provided. On the relations of employer and employed, Mr. Moore said:—"I repudiate the notion that the employer, as such, is less beholden to the employed than they are to him. We are all of one flesh and blood, and there ought to be a proper sympathy between employer and employed. If I could not feel that sympathy, I would not care to carry on business at all." He then added—(the solemn, warning words may be needed in other cities than this metropolis):—"There may be some in the city of London who do not feel that sympathy for those in their employ; but for all such a day of reckoning will be sure to arrive!" At the door, on retiring, each female received a tract, and also a copy of St. John's Gospel. I would direct your attention," said Mr. Moore, to the 10th verse of the 3d chapter of that Gospel, which gave to myself great comfort, when, not long ago, I was laid on a bed of sickness, and apparently at the point of death. In such an extremity there is no time for trifling, and people see how absurd it is to pass through life as if there were no hereafter."

KITTY'S JOY.

"Why so happy, little one?" said a gay lady of the world to a child whose face was shining with peace.

"Because God makes me so; and how can I help it?" said Kitty.

"I wish I were as happy as you," said the lady.

"You might be, I am sure," said the little one. "God wants you to be happy too."

"I suppose it is because you are so good that you are so happy?"

"No indeed," said Kitty, "I am not good at all; I am very bad, and have got a bad heart."

"How, then, are you so happy?"

"Because God has forgiven all my sins," said the little one; "and I am so happy."

"How did you get this?" said the lady.

"I just went to God with my sins, and he took them from me, and I have been so happy since."

"Then you don't care about being good?"

"Indeed I do," said Kitty; "I never cared for being good till I got my sins pardoned; and now I know that God loves me, I would do anything to please him; but I did not get pardon by being good; I got it just by going to God for it."—*Christian Treasury*.

THE TRUE MAN.—He is above a mean thing. He cannot stoop to mean fraud. He invades no secrets in the keeping of another. He betrays no secrets confided to his own keeping. He never struts in borrowed plumage. He never takes selfish advantage of our mistakes. He uses no ignoble weapons in controversy. He never stabs in the dark. He is ashamed of innuendoes. He is not one thing to a man's face and another behind his back. If by accident he comes in possession of his neighbor's counsels he passes upon them an act of instant oblivion. He bears sealed packages without tampering with the wax. Papers not meant for his eye, whether they flutter at the window or lie open before him in unguarded exposure, are sacred to him. He encroaches on no privacy of others however the sentry sleeps. Bolts and bars, locks and keys, hedges and pickets, are none of them for him. He may be trusted, he claims from the spiritual world, if not a remedy for so startling a state of affairs, at least an explanation. The question certainly demanded an answer; and in meeting it, with the utmost gravity and sincerest Church-statismanship, the Bishop of London declared that fresh legislation alone could deal

with the matter. Thus there is nothing for it but that the Legislature should take these dubious rubrics under consideration, and either define what they do mean, and shall mean, *de novo*, or, if necessary, alter and amend them. That is the only real remedy; and the Bishop of London pledges himself, and a good many of his right reverend brethren, to vote for a practical Act upon the subject with the greatest alacrity and accord."

another he is straightforward, open, manly. In short, whatever he judges honorable he practices toward every man.

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A WARNING.—"A Primitive Churchman," writing to the *Church Journal* from the Highlands, alludes to the vast Romish seminary or nunnery situated in that region, and makes the following complaint:

"To such institutions, foolish mothers of our holy faith will send their daughters and their children, saying, 'O they are young, and do not know anything about religious peculiarities,' as if it were not true that first impressions are lasting and never effaced. But this pernicious fashion of 'snatching' an education from the jaws of spiritual danger or desolation is happily passing away, and forever. Parents begin to see that convent learning is 'French,' that is, brilliant, but hollow; that the heart, the devotional nature, is even more important than 'meat and drink'; that a system which adopts to a greater or less extent the Jesuit motto, 'Do evil that good may come,' cannot but undermine the sense of right, and give an obliquity to conscience that a life-time cannot remedy—if indeed, as I myself have also too often noticed, as regards my own dear friends, the pupil has not learned to despise the faith of her fathers while she repeats her French and Italian. The world is swayed by influence, and a parent might as well deny that fire burns, as that she is doing harm in submitting her offspring to Romish education. 'Can a man touch pitch and not be defiled?'"

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The colored people of the South have a peculiar way of expressing themselves. One of them exultingly exclaimed, "De Lord got de Jommies into de Red Sea, when he pull out de lynch pin, and dey all went to de bottom!" Another in his prayer burdened with the necessities of himself and brethren, said, "O Lord, be pleased to shake your great table-cloth over your hungry childrens dat dey may be fed wid de crumbs of your love." Another, preaching at Port Hudson, said: "De whole ob God's relation to us am like de wheel. De Lord Jesus Christ am de hub, de Christians am de spokes, and de tire am de grace ob God a binden 'em all together; and de nearer we get to de hub, de nearer we get to each other."

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"In a negro class-meeting at Richmond, Va., Sam Johnson was called on to pray; and before he had closed his prayer, the leader called out: 'Sam Johnson, you may take your seat, and let Cuffee Sugden pray he is better acquainted wid de Lord dan you.'"

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Another, with delightful significance, said: "O Massa Jesus! we's jes like little birds, sittin' on de edge ob de nest wid deir mouths open; now, jes gib us what you will."

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The Paris correspondent of the *National Intelligencer* says:

"The French are building six immense structures at Constantinople, which they call hospitals. They are of massive construction, and admirably arranged as hospitals, but they will, at the same time, make splendid barracks, and by no means contemptible forts, or places of defense. The Turks view them with great sorrow, if not with more indignant feelings, for they are convinced the 'Gians' never again intends to leave Stamboul."

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The ship Anna Schmidt, which was destroyed by the Alabama off the coast of South America, had on board a quantity of Ayer's Cherry Pectoral for California. Dr. Ayer & Co., now appeal for redress direct to the British government, as claim for payment and protection on the ground of humanity, as their commodities are wholly for the sick. Their point is well taken, and will doubtless be pressed with the pluck and persistency which characterize the operations of these celebrated chemists.—*Baltimore Clipper*.

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THE HAPPY COMBINATION.—There is nothing purer than truth, nothing sweeter than charity, nothing warmer than love nothing brighter than virtue, and nothing more steadfast than faith. These united in one mind form the purest, sweetest, richest, brightest, holiest and most enduring happiness. A study of Paul's advice to the Philippians (Phil. 4: 8) will serve to beget and strengthen these graces in the soul.

Notices.

AMERICAN E. A. CONFERENCE.

The Committee on place for holding our next Conference announce that it will be held at Waterbury, Vt. As this will be our Quarter-Century Anniversary, we trust all our friends will make immediate arrangements to be present. J. PEARSON, JR., Pres.

This Conference being the Quarter-Century Anniversary, the Committee of Arrangements have deemed it appropriate to have the original faith of the body represented by this Conference re-affirmed in a series of discourses during the meeting.

The following will be the order of the series:

1. The Importance of Prophetic Investigation, and how it should be conducted.

ELDER J. M. ORROCK.

2. The Second Coming of Christ Personal, Visible, Glorious, Pre-millennial.

ELDER J. H. VAN DERZEE.

3. The Resurrections,—their Nature, Order, Period, Peculiarities and Results.

DR. J. LITCH.

4. The Restitution,—its Nature and Extent.

ELDER O. R. FASSETT.

5. The Kingdom of God,—its Nature, Location, Period of Establishment and Duration.

ELDER W. H. EASTMAN.

6. The Millennium,—its Chronology and Peculiarities.

ELDER D. BOSWORTH.

7. The Periods of Rewards and Punishments.

ELDER S. S. GARVIN.

8. The Prophetic Numbers,—their Import and Use.

ELDER D. I. ROBINSON.

9. The Similarity and Dissimilarity of Millenarianism and American Adventism.

ELDER F. GUNNER.

10. The Abrahamic Covenant.

ELDER I. R. GATES.

11. The Relation and True Interpretation of the Two Covenants, the Old and the New.

ELDER L. OSLER.

12. The Relation of the Jews to the New Covenant, and their Prophetic Future.

HECTOR MAIBEN.

13. Our Position on the Prophetic Calendar.

ELDER J. PEARSON.

14. The Practical Bearings which these important truths should have upon our Lives and Characters.

ELDER I. H. SHIPMAN.

The following questions, among others, will be presented for consideration during Conference:

1. Should the doctrine of Christ's coming, and kindred truths, be considered of vital importance?

2. What steps should be immediately taken by us to bring the faith we cherish more directly to the attention of the Church and world?

3. Are our churches and brethren, meeting the requirements of the New Testament, on the subject of systematic benevolence?

4. Are the ministers among us justified in secularizing the ministry, to the extent many are doing?

The Advent Herald.

"Behold, I come quickly." "Occupy till I come."

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[For Terms, &c., see Fourth Page.]

Communications.

[Original.]

THE CALLED OF GOD.

BY M. D. W.

THE Pentecost Baptism came! The tongue of fire was given! And now mark the result. Those illiterate fishermen of Galilee gave witness with so much power to the resurrection of Jesus Christ, that three thousand in one day were converted!

And Peter was the principal preacher! Methinks some of the haughty Pharisees might be heard one side from the multitude talking thus respecting him—"Poor fellow, at one time he had so much self-confidence, and so much faith that Jesus of Nazareth was the Messiah, that he positively affirmed that though all others should forsake him he never would." And he became so fanatical that he fancied he could walk on the water, and tried it, and came very near being drowned. And he was so sure that that Nazarene was the long-expected King of the Jews, that he went through all the country preaching that the kingdom of heaven was at hand, but when that impostor was put to death, he gave the matter all up like an honest man, and went back to his fishing boat, and that was the best place for him and his brother fishermen, who, ignorant as they were, pretended to know all about the prophecies relating to the Messiah's advent, and said the prophetic period reaching to that event had expired, but it is evident now that they were wise above what was written, for it has all proved a failure, the men they adored and worshipped is dead, and we vindicated in our rejection of his claims. Yet, after all their mistakes and failures, here is that same self-conceited Peter declaring that Jesus was raised up from the dead, and that he was with him and the other disciples forty days, and then went up to heaven! Why the very idea is absurd; and have not the soldiers themselves testified that the disciples came one night and stole him away while they were asleep? and now to conceal their mortification at his disgraceful end, they have fixed up this ridiculous story about his coming to life, and that he had told them all about it before he died, but they quite forgot it, or did not fully understand what he meant!

"And here is this conceited Peter declaring that the Psalmist David referred to the resurrection of Christ when he said 'Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.' What perversion of scripture! David plainly meant, himself, for he says expressly 'my soul.' This trying to shield themselves from mortification and, trying to cover up their mistakes by taking a refuge under prophecy, is extremely inconsistent; and then they are so uncharitable too; they accuse us of being the murderers of the Son of God, and say that we cannot be saved unless we repent, and acknowledge all they have preached to be true!

"It is very strange that if their Master was raised from the dead as they pretend, and was with them forty days, that nobody else saw him. Why I should have thought that he would have come to us the very first thing, and thus convinced us that he was indeed the Christ. I do not wonder that they got up that story about his going up, for they must needs see that we could not for a moment believe that he was still on the earth, and nobody know anything about it except his disciples. We know that God spake unto Moses—we know that he gave us the law from Heaven amid the thunderings and lightnings of Sinai—we know that he led our fathers through the wilderness by a pillar of cloud by day, and a pillar of fire by night, and gave them possession of the land of Canaan. We know that God has wrought many miracles for us, and caused us to have a name far above all the nations of the earth. He has promised us a King to reign on David's throne forever, in great glory and splendor, and all the heathen shall bow down before us, and be our servants. All this will Christ do for us when he comes, for the mouth of the Lord of Hosts hath spoken it."

This might we imagine the Pharisee to reason, and turn haughtily away from that "ignorant and unlearned" fisherman, who

was swaying with a divine power, and convincing with a divine wisdom, the minds of multitudes who had hitherto been unbelieving. O, what ignominy there was attached in those days to the cross of Christ! How at variance with worldly wisdom; how humiliating to earthly pride to confess that the despised Nazarene who declared himself to be from heaven—the Son of God—the heir to David's throne, yet dies a malefactor's death; was indeed the Saviour of the world! Think you that if then a dweller at Jerusalem, surrounded with wealth, enjoying earth's costly pleasures, honored by the great, you would have been ready to exclaim with Peter—"Thou art the Christ, the Son of the living God?"

The Pharisees built and garnished the tombs of the prophets, and said, "If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets," but a greater than the prophets came, and they said "Away with him! crucify him!"

The apostles came heaven-commissioned, but they rejected their message, imprisoned, beat, stoned and killed these gospel messengers, thus bearing testimony that they did the works of their fathers whom they condemned. Ever thus inconsistent is man. Say some, "If we had lived in the days of the Saviour, we would not have been partakers with the Jews in their rejection and condemnation. They build the costly temple for his worship, and as homage to his memory. But how do they treat Christ in the person of his members? Do they feed, clothe, visit him in the abodes of poverty, and minister to him upon the couch of pain? Do they welcome him to their costly homes, feed him at their luxurious board, walk abroad with him at noon-day, when he comes in the person of some poor, oppressed, despised, persecuted disciple? Do they listen with delight to the message of the gospel, and sustain with money and influence the ambassador of Christ, when he comes to them in lowly garb, from the fishing-boat, the carpenter's bench, the blacksmith's shop, or the farmer's toil; rough, unpolished, illiterate? Or, forgetful of the text, 'Not many mighty, not many noble are called,' do they reject Christ in the person of that poor disciple—poor in respect to the things of earth, but rich in faith, and an heir of the kingdom? Do they treat him with coldness, refuse him their aid, and all unmindful of the declaration that God hath chosen the 'foolish,' 'weak,' and 'despised' things of the world, to confound the 'wise,' and the 'mighty,' turn to those who occupy an honorable position in the world, men of great talents and erudition, and bid them welcome to their pulpits, as better calculated to build up the falling walls of Zion, and gather in the heathen to the temple of the Lord? It is not 'the enticing words of man's wisdom' that will bring the most souls to Christ. It is not by the 'might' of worldly power, of native talent, or the 'power' of education aided by human eloquence, that the cause of Christ is advanced, 'but by my Spirit, saith the Lord.'"

Original.
LIGHT AND TRUTH SOLICITED CONCERNING ANTICHRIST.

CHAPTER III. SECTION IV.

In many instances in the writings of the prophets, predictions of the same event are found; and also of the general ruin of the enemies of the Church, in gospel lands, at the same period. Zeph. 8: 8. "Therefore, wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, and pour upon them mine indignation, even all my fierce anger; and all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may call upon the name of the Lord, and serve him with one consent. From beyond the rivers of Ethiopia my supplicants shall bring mine offering, even the people of my dispersed." The battle will proceed in all its desolation to the open enemies of the gospel, through the nations. All who have been partakers of Babylon's sins will now receive of her plagues. God having taken the sword in hand, he will make an utter end; affliction shall not rise a second time. (Nahum 1: 9.) Neither their silver nor their gold shall be able to deliver them, in the day of the Lord's wrath; but the whole earth shall be devoured with the fire of his jealousy. A speedy riddance will now be made of all who have been politically united with him, or not, or wherever they shall be found. "A noise shall come from the ends of the earth; for the Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, behold, evil shall go forth from nation to nation; and a great whirlwind shall be raised up from the coasts of the earth; and the slain of the Lord shall be at that day from one end of the earth, even to the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground. And the hand of the Lord shall be known unto his servants; and his indignation toward his enemies. For behold, the Lord will come with fire, and with his chariots, like a whirlwind

to render his anger with fury, and his rebuke with flames of fire. For by fire and by sword will the Lord plead with all flesh; and the slain of the Lord shall be many. For behold the day cometh, that shall burn as an oven; and all the proud, yea all that do wickedly, shall be as stubble; and the day that cometh shall burn them up, saith the Lord of hosts, and it shall leave them neither root nor branch. But unto you that fear my name, shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. The two events, the battle of the great day, and the introduction of the millennium are abundantly predicted in connection, through the prophets. The former is Christ's ruling the nations with his rod of iron, and dashing them in pieces like a potter's vessel. (Psalm 2: 9; Rev. 2: 27; 19: 15.)

This is the smiting of the stone, cut out without hands upon the feet of the image; so that the iron, the clay, the brass, the silver, and the gold, are broken to pieces together, and become like the chaff of the summer threshing-floor, and the wind carries them away, that no place is found for them. And the stone that smote them, becomes a great mountain, and fills the world. The evil doers shall be cut off, but those that wait upon the Lord, they shall inherit the earth. The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; (offered in sacrifice); they shall consume; into smoke shall they consume away. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." Psalm 37: 9, 11, 20.

I shall quote and remark upon one passage more, relative to this period and event. Isa. 27: 1. "In that day the Lord with his sword and great and strong sword, shall punish Leviathan, that piercing serpent, even Leviathan, that crooked serpent, and he shall slay the dragon that is in the sea."

1. Upon this text I shall first note the time here referred to; in that day, which is predicted in the preceding verse. "For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no longer cover her slain." The whole connection of the text evinces that the day referred to, is the battle of that great day of God Almighty, or the destruction of antichrist.

2. Let us note the subject of the fatal operation in the text. "Leviathan, that piercing serpent, even Leviathan, that crooked serpent that is in the sea." See Job 41. This appellation is repeated in the text, to indicate most emphatically that the power designed, will be most terrible. The accumulation of names, and of the facilities of piercing, and crooked, is a forcible expression of the subtle, furious, potent and terrible nature of this enemy of the Church of that day. Pharaoh of old was called the dragon, doubtless meaning the crocodile in the river of Egypt, because he cast the offspring of Israel into this river, and persecuted the people of God. And the power in the text is called the dragon, because he is the antitype of which Pharaoh was the type, and will labor to destroy the people of God.

3. "He lieth in the sea." This part of the symbol denotes the multitudes and the tumultuous state of his subjects. "Woe unto the inhabitants of the earth, and of the sea; for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." (Rev. 12: 12.) Among the events of that day, our Lord says: "The sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth." The events of that day, the perplexity and distress of nations, are repeatedly predicted under this similitude. "And in that day they shall roar against them like the roaring of the sea; and if one look at the land, behold darkness and sorrow, and the light is darkness in the heavens thereof." The state of the nations will be like a sea in a tempest. And those who look to the land, or where stability used to be found, and long to find it again, shall see nothing but sorrow; and darkness will be instead of light. "Woe to the multitude of many people, who make a noise like the noise of the seas, and to the rushing of nations, that make a rushing like the rushing of mighty waters." The nations shall rush, like the rushing of many waters. This relates to the scenes of the last days. In the 46th Psalm, relative to the same period, we find the same similitude. "Therefore will we not fear, though the earth be moved, and though the mountains be carried into the midst of the sea. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." What follows shows it to be a description of the battle of the great day of God. The Most High making desolation in the earth; making wars to cease to the ends of the world; breaking the bow, cutting the spear in sunder, and burning the chariot in the fire. And relative to the preparatory scenes, in the above verses, it is as though the speaker had said, "Seeing God is our refuge, we will not fear, though the political earth be dissolved, and though the first nations, which have long stood like mountains, be thrown into the sea of revolution; though their inhabitants are tossed like the ocean in

a tempest, and the national establishments tremble with the swelling thereof." In the Revelation, a great people, in a tumultuous, or revolutionary state, are repeatedly symbolized by the sea. Thus we learn the true sense of the great Leviathan and the dragon of the last days being described as lying in chaos. "He lies in the sea of revolution and tumult."

The ten toes of the image, Dan. 2: 41, are part of iron and part of clay. The empire of antichrist will be partly strong and partly broken. The strength of the iron will strikingly appear. Yet the mixture of the clay will also discover itself. Some vassal kingdom will revolt, or some great battle may be lost. And this mixture of strength and weakness will occasion a sea of tumult, a roaring among the nations.

4. This power is destroyed with dreadful ruin. It is with the sore, and great, and strong sword of the Most High. It is terrible to be slain with the sword of the Lord. But when the slaughter is with God's sore and great and strong sword, the terrible things may be expected, which are abundantly predicted of the destruction of antichrist. One who loves and seeks for truth and light.

"HOLD ON! HOLD ON! HOLD ON!"

BY REV. C. T. BROOKS.

Hold on, my heart, in thy believing!
The steadfast, only, wins the crown;
He who, when stormy waves are heaving,
Parts with his anchor, shall go down;
But he who Jesus holds through all,
Shall stand, though earth and heaven should fall.
Hold in thy murmurs, Heaven arraignment!
The patient sees God's loving face!
Who bear their burdens uncomplaining,
Tis they that win the Father's grace;
He wounds himself who braves the rod,
And sets himself to fight with God.
Hold out! There comes an end to sorrow;
Hope, from the dust, shall conquering rise;
The storm foretells a sunnier morn;
The cross points on to Paradise.
The Father reigneth; cease all doubt;
Hold on, my heart, hold in, hold out!

Original.

THE SABBATH.

Dear Bro. Litch—As there is no meeting to go to, and I am at leisure to-day, I thought that I would write a few lines for the Herald. I have read a great deal about the Sabbath for a few years in the past. And last January, I went out west of here to Shabbona, Grove, about twenty-five miles. After I left home, I heard that there was an Advent meeting in progress at that place. I made my way to the meeting, in hopes of hearing some Advent preaching. But when I got there, I found that there was a Sabbath-day man there, preaching his much-loved doctrine, and quite an excitement among the people, so I went in the evening to hear for myself. His theme that night was the destruction of the wicked. I went to the hotel with no change in my faith on that subject; and I thought that I would tell the brethren through the Herald what day I keep for Sabbath, and why I keep it.

I am satisfied that when God created man, he placed him on probation by giving him a law to keep, and through the breaking of that law, man became fallen, and God cursed the earth because of sin. And when the children of Israel had left Egypt, God, by the hand of Moses, gave them a law to keep, and ten commandments engraven on stone, which seemed more special than the rest of the law of Moses. And one of the ten, required that people to keep the seventh day holy, because God ended his work the seventh day, and he rested on the seventh day from all of his work which he had made. But I find that that people did not always keep the law of God, and the Lord complained of them, because they turned aside quickly out of the way which he had commanded them. And the Lord said unto Moses, "I have seen this people, and behold it is a stiff-necked people," and that they had gone away from his ordinances and had not kept them. And in a state of wickedness, "God so loved the world that he gave his only begotten Son that whosoever should believe on him should not perish, but have everlasting life." And we hear the Apostle saying: "For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh, that the righteousness of the Son might be fulfilled in us who walk not after the flesh, but after the Spirit." We are taught by Paul that Christ is the end of the law for righteousness to every one that believeth. And again, the priesthood being changed, there is made of necessity a change also of the law. It seems to me by the following Scriptures, that the law of Moses is not binding on us. But still we have a law to keep. The law and the prophets were until John. Again, if there had been a law given which could have given life, verily righteousness should have been by the law; again, if the ministration of death written and engraven in stone was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; again, for if that which is done away was glorious, much more that which remaineth, is glorious; again, says the Apostle, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye

should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." And if that first covenant had been faultless, then should no place have been sought for the second. Now, if the law of Moses had been all right, and could have given life, we should not have needed a Saviour, neither would God, the Father, have required his Son to leave the court of glory, and come into this world to suffer and offer himself for an everlasting sacrifice, to make an atonement for our sins. We are told that the law was given by Moses, but grace and truth came by Jesus Christ, and the gift of God is eternal life through Jesus Christ, our Lord. The law could not give life, but life and immortality is brought to light through the gospel.

I sometimes ask good people why they keep the Sabbath, and they refer me to the ten commandments, and go on keeping the first day of the week, when God required that people to keep the seventh. Others say they do not think there is any Sabbath to keep, and others say they would as soon work, or hunt, or go a fishing on Sunday, as any other day; others say the seventh day is to be kept holy, and all that do not keep it, they are ready to brand with the mark of the beast, and doom them to an everlasting annihilation. But the gospel teaches me to keep the first day of the week for Sabbath, and I could not be honest and keep the seventh. When the young man came to Jesus, he asked him what good thing he should do, that he might have eternal life? The Lord told him to keep the commandments. But when he inquired which ones, he said nothing about the Sabbath, but if he would be perfect, to sell what he had of this world's goods and give to the poor, and come and follow him. It seems to me if the seventh day had been as sacred as the Pharisees would have it be when they took up stones to stone him for disobeying that command, he would have told the young man in particular, to keep it holy, but nowhere in the gospel is the keeping of the seventh day laid down as a command. Jesus worked miracles on the seventh day for which he was greatly blamed by the Jews, and still he declared he was Lord of the Sabbath.

Now when I look at the beauties of the creation as it was when it came from the hand of the Creator, and then look at the awful consequences of sin, the trials, toil and labor, the trouble and sorrow, death and mourning, that have filled the hearts of our fellow-men, because the law of God has been violated by man; and in this condition was the world when Jesus Christ, the Son of the Blessed, came to redeem by his own blood-fallen man, and purchase a possession for man's everlasting inheritance; when I look at the labor he had to perform, the sorrow he had to endure, the grief that he was acquainted with, and then hear him saying that he had power to lay down his life, and had power to take it again; and again, "I have finished the work which thou gavest me to do," and then see him nailed to the cross and bow his head and die; and then follow him to the tomb and see a great stone rolled to the door, and sealed with Caesar's seal, a watch set, and Jesus left in the jaws of death in the dark tomb; and we are taught that if Christ be not raised, our faith is vain; that we are yet in our sins, and they also which are fallen asleep in Christ are perished. But I think God that upon the first day of the week, very early in the morning, angels left the court of glory, and went to Joseph's new tomb, and rolled away the stone from the door of the sepulchre, and he that a short time before had been laid there, arose a conqueror over death and the grave, and thus finished his work on earth, and ceased from his work as God did from his. We are told by Paul that there remaineth therefore a rest or a keeping of a Sabbath to the people of God. I have often heard this passage spoken of as referring to the everlasting rest in the kingdom, but Paul says, "For we which have believed, do enter into rest." It is evident that we do not enter into the kingdom here, neither does the kingdom enter into us. And Paul gives as a reason of that rest remaining for the people of God, "For he that is entered into his rest, he also hath ceased from his own works as God did from his." Now as the Jews kept the seventh day as a memorial of God's ending his work, and a rest from all of his work, so I keep the first day as a memorial of Christ's ending his work on earth, and thus honor the Father by honoring his Son Jesus Christ. We are told that he that honoreth the Son, honoreth the Father. "It not only cites my mind back to the day when Christ and many of the bodies of the saints arose, and came out of their graves after his resurrection, as the first fruits of the harvest, but it cites my mind from and to the time when the day shall dawn, and the day star arise in our hearts, and to the hour when all they that are in the graves shall hear the voice of the Son of God, and all the saints come forth, and the kingdoms of this world become the kingdoms of our Lord and his Christ, and Jesus takes his seat upon the throne of his father David, and the sceptre of his kingdom is a sceptre of righteousness, and he shall reign over the house of Jacob forever, and the people of God enjoy an everlasting and eternal rest from all of the cares, and sorrows, and trials,

and labors of this world, and now as the laws of our land require us to keep the first day of the week as a day of rest, I can, in good faith, be subject unto the higher powers, and submit myself to every ordinance of man for the Lord's sake, whether it be to the king as supreme, or unto governors, and thus render to all their dues; "Tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor," and fulfill God's law by living out the requirements of the gospel. I have not written these lines thinking that every one will believe as I do. I have my liberty, and am willing others should have theirs; if I am wrong in my views, I am willing any brother should point out my wrong in a Christian-like manner, and when I have seen my wrong, I am willing to forsake the same.

W. S. CUTTING.

Sugar Grove, Ill., July 23, 1865.

[From the Revival.]

THE TYPES OF THE FUTURE—AN ARGUMENT FOR FAITH.

THE SECOND COMING OF CHRIST.

There are three rays of light, as we have seen, which throw their lustre upon the great events of the future, viz.: prophecy, analogy, and type. Prophecy definitely reveals, on the authority of God, what shall be; analogy reveals in a measure but mostly confirms and illustrates, by a comparison of the future with the present and the past; and type shows us, as in a mirror, the very image and reflection of the things themselves. These papers are intended to dwell on the last especially, though they notice the others also in passing.

The Lord's second coming is the one great future event, which casts all others comparatively into shadow, and on which, as we might expect, there falls from each of these three sources a bright and special radiance. As to the light of prophecy, it pours upon this object from almost every book of Scripture. Prophet after prophet, in unbroken succession, from age to age, from Enoch, the seventh from Adam, to John, the seer of the Apocalypse, has heralded with lofty predictions this glorious event. It is the theme of the first recorded prophecy, "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him;" and the last only repeats the blessed and yet awful strain, "Behold, He cometh with clouds, and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him;" and the book of inspiration closes with the prophetic promise of this event, "SURELY I COME QUICKLY." No wonder that the Spirit, in revealing "things to come," should dwell pre-eminently on this winding-up of the ages; on this grand manifestation of God, compared with which all others have been but dim and secret; on this consummation and restitution of all things! No wonder that the Spirit of holiness, in unveiling the future, should give peculiar prominence to "that blessed hope" which has such power to purify and elevate all who behold it!

Analogy seals these revelations with the stamp of approval and confirmation. It meets the trembling believer, and says to him, "These very things which you feebly and imperfectly expect, have already taken place in principle; doubt not the word of prophecy; the scenes it foretells will be but the repetition on a grander scale of some which history records; they have been, therefore they may be! Does it declare that Christ shall come, that his glorious form shall be seen by every eye, and his voice be heard both by the living and the dead? Doubt it not; for 1800 years ago He *did* come; his human form was beheld by thousands, and his voice was heard both by the living and the dead.

Believe the testimony of prophecy. It will not be the first time God has in very deed dwelt among men. Already "Immanuel" is one of his titles; he has been seen, and handled, and made manifest on earth. It will not be the first time the Son of God has become his "servant," to restore the preserved of Israel, to be a light to the Gentiles, and salvation to the ends of the earth." It will not be the first time his feet have stood on the Mount of Olives, or that its slopes have re-echoed hosannas to his name. It will not be the first time his blessed power has been felt on earth in healing all manner of diseases, and destroying the works of the devil.

To this testimony of prophecy and analogy, type adds its witness; for not only has the coming of the Lord been foretold for ages, and confirmed by a past fulfillment in principle; but it has also had, if I may so say, a past fulfillment in prefiguration. In this prefiguration, as in the clear depths of a crystal mirror, the eye of faith can behold a luminous and distinct reflection of the Lord coming in his kingdom with power and great glory. Surely, such a sight should sweep every shade of doubt away! Let us turn aside to gaze upon it. "Verily I say unto you," said the Lord to his disciples, "there be some standing here which shall not taste of death till they see the Son of Man coming

in his Kingdom." But they have all tasted death, and Christ has not yet come in his kingdom; how then did He keep his word? The next verse in the inspired narrative tells us; but a single week elapsed ere his promise was fulfilled.

"And after six days, Jesus tooketh Peter, and James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And behold, there appeared unto them Moses and Elias, talking with him. Then answered Peter, and said unto Jesus, Lord it is good for us to be here; if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold a bright cloud overshadowed them; and behold a voice out of the cloud, which said, This is my beloved son in whom I am well pleased; hear ye Him."

In this transfiguration on the mount, behold then the very image and reflection of the future glorious coming of Christ. In that altered countenance, suddenly losing every mark of pain, and shame, and humiliation, and brightening into the splendor of unearthly beauty and glory, behold, the image, and more than an image, of the Sun of Righteousness, rising "with healing in his wings," on a world of darkness and of death! In that seamless robe, transfigured with Him who wears it, white "as no fuller on earth could whiten it," behold the likeness of the priestly-kingly raiment, which shall adorn the Saviour-Monarch at his Epiphany! In those two glorified saints conversing with their Lord, behold the image of "the children of the resurrection," the glorified sons of God, communing in holiest intimacy with their glorified Saviour. And in the bright overshadowing cloud, and in the divine sweetness which proceeds from it, and pours the sweetness of its commendation upon the transfigured One whom the cloud enshrouds, behold the image of the resplendent clouds which shall surround the Lord at his coming, and hear the echo of the God-inspired praises, loud as "the voice of many waters and mighty thunders," and sweet as "the voice of harpers, harping with their harps," which shall fill the firmament with heavenly music when He appears who is "King of Glory."

As Joseph and Daniel stood of old before the significant dream-pictures, painted by the finger of God on the minds of the Egyptian and Assyrian monarchs, saying, "This is the interpretation," "Thus and thus it shall be, for the dream is certain, and the interpretation is sure," so may the Christian now stand before this glorious historical reality, and say, "Why art thou cast down, O my soul, and why art thou discouraged within me? Thus shall I behold Him whom my soul loveth; thus radiant and exalted shall be my Saviour and bridegroom, the world-rejected Jesus; thus conformed to his image and assembled around his person, united in sweetest communion, and dwelling on the memory of Calvary, shall be his now scattered, divided, cold-hearted church; thus, exceeding high, 'apart from all scenes of sin and sorrow, wrapt in a cloud that casts no shadow, shall she be for ever with her Lord. Therefore I will look, not at the things that are seen, but at the things which are unseen, and rejoice in hope of the glory of God?"

Then turning to the unbeliever who says, "Where is the promise of his coming?" the Christian may add, "Lo this is the similitude, what does it signify? This is the dream, what is the interpretation? Dear soul, doubt no more, *thine* eye shall see Him thus! Behold reflected in this heavenly mirror the coming, which is even now imminent, and for which thou art all unprepared! Oh how will thine eye bear that light? how will thine ear bear to hear Him whom thou hast despised and disregarded, extolled by God, and adored by men? Oh hasten to hide thee in the still extended arms of Him who can put away thy sin by means of that decess which He accomplished at Jerusalem, so that when He appears thou shalt rejoice, and not be 'ashamed before Him at his coming.'"

H. GRATTAN GUINNESS.

[Original.]

MASCHIL.

PSALM XLV.

This psalm is entitled "A song of loves," and from this, some have inferred that it was only a song representing the love of Solomon and his Queen, the daughter of the King of Egypt. But it has a higher meaning. It is called Maschil, i. e., instructive. It is therefore a song of instruction, of an allegorical character, a song of loved ones, or a song of the beloved. It represents the love of Christ as the bridegroom, and of his Church as the bride. The love here spoken of, is not sensual, but spiritual, not earthly, but heavenly, a love which begun in time, shall continue through eternity. Well might the writer say, "My heart is inditing a good matter." It was a good subject; his heart indited what his pen wrote. He spoke of "the things touching the King." He spake prophetically and allegorically of Jesus, for he is the King.

Jehovah says, "Yet have I set my King upon my holy hill of Zion." Ps. 2: 6. Jesus will hereafter reign gloriously in Mount Zi-

on; he will be King over all the earth. In Rev. 19, where his second coming is foretold, he is represented as having "on his vesture and on his thigh a name written, King of kings, and Lord of lords." He said himself when he should come in his glory, and when before him all nations should be gathered, "Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Jesus is the King, and the kingdom is his, and he will cause his saints to possess that kingdom.

Jesus is God. Thus in verse 6, the expression, "Thy throne, O God, is forever and ever," is by the Apostle Paul declared to be spoken by God the Father to the Son. See Heb. 1: 8. Isaiah prophesies of him as "The Wonderful, Counsellor, the Mighty God." And his name is called "the Word of God." Rev. 19: 12. "In the beginning was the Word, and the Word was with God, and the Word was God." John 1: 1. St. Paul says, "Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever." Rom. 9: 5. Jesus our God and King, is eternal, omnipotent, omniscient and omnipresent; he is the proper object of worship, and will be the final Judge of all men; and the being who has all these characteristics must be God. Blessed be his name. He is a Saviour who has all power in heaven and in earth, and can and will redeem all his people, and make them the heirs and possessors of eternal life.

Jesus is lovely in his person. Thus verse 2, "Thou art fairer than the children of men." He truly is "the chiefest among ten thousand, and the one altogether lovely." How strange that any should have considered him as a root out of a dry ground, as having no form nor comeliness, or beauty that they should desire him.

O, precious, lovely Saviour, may we esteem thee as thou art, the fairest of the fair. Give us the comfort of thy love, and make us thy loved ones. Keep us ever faithful unto thee as the faithful bride to the bridegroom, and bring us at last to thy glorious banqueting-house, where we shall sit down at the marriage supper of the Lamb, and thy banner over us be love. Then shall we see the King in his beauty.

"The King's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the King in raiment of needle work." Thus in verses 13 and 14, is represented the Church of Christ, "The bride, the Lamb's wife." The people of God are clothed with the righteousness of Christ. Through faith in him they have been justified and sanctified, and shall be eternally glorified. "And the armies of heaven followed him upon white horses, clothed in fine linen, white and clean." Rev. 19: 14. So the Lord Jesus shall come and all his saints with him. The fine linen, white and clean, is a symbol of their purity. "And to her (i. e., the Lamb's wife,) was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints." Rev. 19: 8. Thus Christ loves the Church—he gave himself for it, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5: 25-27. How dear is the Church to Christ. It is called his Bride, his Wife, as one with him in affection and purpose. And the Lamb shall yet shine forth, fair as the moon and clear as the sun. When Jesus comes again in power and glory, "Then shall the righteous shine forth as the sun in the kingdom of their Father." Then Jesus shall reign gloriously over a world redeemed from its curse, a world which shall become the kingdom of our Lord and of his Christ. The marriage supper of the Lamb shall then be celebrated, and Christ and his people shall dwell together forever. "Amen." Even so, come Lord Jesus, come quickly."

"Gird thy sword on, O most Mighty, in thy majesty divine,
Ride on gloriously and prosper,
Mockness, truth and right are thine.
Righteousness thou overlovest,
Evil shall before thee flee;
With the holy oil of gladness,
God has now anointed thee.
Jesus, thou shalt reign forever,
And thy Church thy people behold,
Clothed in everlasting beauty.
Far more precious than fine gold,
Glorious is the Bride of Jesus,
Ever lovely in his sight
Brought unto the King with gladness,
She shall be his chief delight.
Into his eternal kingdom,
Shall the Lord his people bring,
With rejoicing and with gladness,
Shall they songs of triumph sing.
There the Saviour shall be honored,
All the saints shall him adore,
And in lofty songs and anthems,
Sing his praise forevermore."

S. S. W.

RULES FOR VISITORS AND TRAVELERS.

Prepared by the late Rev. Dr. Bedell, of Philadelphia, for his own congregation.

IF RESIDING IN THE COUNTRY.

1. Never neglect your accustomed private studies of reading, meditation, self-examination and prayer.
2. Never fail to attend some place of worship on the Lord's day, unless prevented by such circumstances as you are sure will excuse you in the eye of God.
3. Never entertain invited company on the Lord's day, and pay no visits, unless to the sick and needy, as acts of benevolence.
4. Never engage in anything, either on the Lord's or on any secular day, which will compromise your Christian consistency.
5. Seek to do good to the souls of your family and all others within your reach.
6. Always remember that you are to "stand before the judgment seat of Christ."

IF TRAVELING.

1. Never, on any plea whatever, travel on the Lord's day.
2. Make your arrangements to stop, if possible, in some place where you can enjoy suitable religious privileges.
3. If at a public house or watering-place on the Lord's day, do not mingle with indiscriminate company; keep in your own room as much as possible, and be engaged in such

a way as may make the day profitable to your soul, and honorable to your God.

4. Every day find or make time for your private duties of reading, meditation, self-examination and prayer.

5. Carry tracts and good books with you to read, distribute or lend, according to circumstances.

6. Seek opportunities to do good to the souls of those into whose society you may fall.

7. Never, by deed or conversation, appear to be ashamed of your religious profession.

8. Remember you are to "stand before the judgment-seat of Christ."

Advise me to read these items of advice over and over again, and recur to them in every time of temptation. They are the affectionate warning of one who knows the danger of your situation, and whose heart's desire and prayer to God it is, that you may maintain your Christian integrity, honor God, live in obedience to his will, and enjoy the peace which can alone spring from a "conscience void of offence," "because the love of God is shed abroad in the heart."

THE WANE OF FAITH

A SYMPTOM OF COMING JUDGMENT.

"Nevertheless, when the Son of man cometh, shall he find faith on the earth?"—LUKE 18: 8.

We feel very sure, that if Christ were to come now, he would find the system of Christian doctrine, as popularly held and taught, most sadly out of joint, and so confused and indefinite as to be almost without one positive feature. There are many who believe, and believe the truth, and contend earnestly for it. But the common so-called Christian mind is full of darkness, uncertainty, and misgivings. This careful observer can doubt. What was once settled as fundamental orthodoxy has, in various particulars, become strangely disturbed. The old ways of thinking no longer fit or satisfy or command unflinching consent. Says a prominent Unitarian doctor, "Compare the sacred literature of our day—the published sermons of all denominations, the religious newspapers of all the sects—with the Bibles of Divinity, the articles of faith, the catechisms and creeds, of fifty, a hundred, five hundred years back. Notice the contradictions, the inconsistencies, the vacillations of theological opinion, in all statements of our time,—how vague the language chosen, how uncertain the note struck, how many the loopholes of evasion! Examine the children of the Sunday-schools of all orders, and see whether they are indoctrinated in any positive system. Try if you can get a definite declaration of theological faith from your intelligent friends of any denomination. Question the professed teachers of religion, and notice how slowly, how guardedly, how vaguely, they answer direct inquiries."

It would seem as if nobody knew any more what to believe, and as if those who profess to believe are too unsettled and uncertain to avow anything with confidence. There has been an almost universal loosening of old moorings, a breaking away from the firm fastenings of other days, and a drifting no one can tell whither.

In a recent London book, on "The Religious Tendencies of the Age," it is said, "The edge of our religious belief has been dulled, the objective truths of religion are comparatively ignored, the sterner features of Christianity are veiled and passed over. If we examine the religious tone of our popular authors, or if we observe the general feeling of society, we shall find that an eclectic system, consisting of the more attractive doctrines of Christianity combined with the latitudinarian philosophies, is everywhere the predominant belief."

In an article of the *Westminster Review*, for October, 1860, there is this startling statement, and the more startling, for having so much truth for its basis: "The Newspaper, the Review, the tale by every fireside, is written almost exclusively by men who have long ceased to believe. So, also, the school-book, the text-book, the manuals for the study of youth and manhood, the whole mental food of the day; science, history, morals, and politics; poetry, fiction, and essay; the very lesson of the school, the very sermon of the pulpit. And all this is done beneath a solemn or cynical hypocrisy. How long shall this last?"

The editor of one of the leading journals of the Episcopal Church recently made the following observations in an article on Passion Week and Easter:

"It is the sad truth, that the precision of doctrine is departing greatly from our modern Christianity. In the infancy of the various sects, their standards were as clear as our own on the essential verities of the Faith. They took that clearness with them, as a treasure, from the Church they left. Indeed, in many cases, the standards, the books and confessions, retain that clearness very greatly yet. But, as time passed, this clearness and precision faded away from the actual living teaching. It may remain in the standards; but it is not found in the pulpits. The Confessions, the 'Creeds,' the 'Catechisms,' the 'Platforms,' the 'Disciplines' teach one thing; the pulpits teach quite another. Presbyterianism in the pulpit is not Presbyterianism in the Confession of Faith. Methodism in the pulpit is not the Methodism of the Discipline. Congregationalism, alive and talking, is not the Congregationalism of the Platform."

"The doctrine of the Atonement, the very centre and heart of the Faith, has lost its hold, beyond anything we dream, on our common Christianity." We do not speak only of the fifteen hundred or more Churches, of Puritan origin, 'Congregational' in name still, where the doctrine and the fact are, in so many words, *denied*. Sad as that may be, it is not the saddest. The terrible Puritan apostasy is a visible evil; but it only indicates an evil vastly greater, which is gradually working to the light.

"In pulpits still accounted 'orthodox,' the doctrine has lost its reality. The precision of statement is gone. In some vague way there may have been what one might call an atonement. But the clear fact that the Lord

Jesus Christ died instead of men, bore their penalty and their shame, paid their debt and cancelled their account, the guiltless for the guilty; that he stood in man's place, a real vicarious sacrifice, satisfying divine justice; that this clear fact has faded, or is fading, into metaphor and figure and vagueness no man acquainted with the general drift of sectarianism can deny.

"And the other fact and doctrine that conclude and sign and seal the atonement, these follow into the same vagueness. The Congregational paper of Illinois has been writing systematically against the resurrection and the general judgment for months past, and we have heard no word of warning or of protest. It has declared that there is no resurrection of the flesh, in so many words; that the soul's going to heaven, immediately after death, is all there is. The body is not needed at all.

"And this is not the only case. Evidently the mass who have accepted the folly and blasphemy of 'Spiritualism,' could have done so only because they had never been trained in any belief in the resurrection. The common teaching about the state after death, that the good go at once to heaven and the bad at once to hell, has made the resurrection superfluous and led to the denial of its existence. Why bring a saint of ten thousand years standing out of heaven, or a sinner, of as many out of hell, to go through the farce of a judgment, or receive the useless glory of a body? In truth, we question seriously whether the mass of the members of the so-called 'Evangelical Churches' are not utter unbelievers in that article of the creed, 'I believe in the resurrection of the body.'"

Another of our exchanges remarks, "It is very evident that there is about the same evidence that the theological world is ready to break up in confusion, as there is of political revolutions. Old and established points of doctrine are surrounded by doubters and opposers, and but few defenders. Reason is substituted for revelation, and infidelity for faith. Skeptics are multiplying all about us and growing bolder every day, while professed Christians are sleeping and slumbering in the midst of these great perils. A great change is at hand.

As a further illustration of the condition of the public mind on the great items of the faith, we may also refer to a particular in the proceedings of the late Congress of the United States. Some Christians, troubled with regard to the atheistic character of the Constitution, had sent, in their earnest appeals to have such changes made as would unequivocally acknowledge the existence and sovereignty of Almighty God. The petition on the subject was referred to the Committee on the Judiciary, consisting of Lyman Trumbull, of Illinois, Lafayette Foster, of Connecticut, J. C. Ten Eyck, of New Jersey, Ira Harris, of New York, J. M. Howard, of Michigan, and L. W. Powell, of Kentucky; who were to consider the subject and report upon it. It was hardly to be supposed, that so simple a request with respect to so elementary and vital a doctrine would have remained without some sort of response to meet the feelings of the petitioners. The governments of ancient Rome, of Egypt, and of even the barbarous tribes of Germany, had woven into them some distinct acknowledgment of an all-powerful hand. Socrates bowed in his theology to some divine forces, and moved the recognition of Deity in the civil policy of Greece. Mahomet saw the eminent propriety of officially recognizing some overruling power. Yet, in the Senate of a country priding itself in its enlightenment, its civilization, its advancement in everything praiseworthy, its Christianity, and its mission to convert and regenerate the world, Mr. Trumbull, on behalf of himself and the other members of the committee, asked to be discharged from the further consideration of a petition for the recognition of a Supreme Being in the Constitution of the United States. The request was, we believe, granted, and the petition cast under the table! So much for the civilization, the morality and the faith of a land which, while drenched in blood, helpless in the hands of Deity, yet would, through its appointed officers, refuse in its agony even to acknowledge definitely an Almighty power, or to accept into its fundamental law the doctrine of the existence and supreme authority of God. On what are people building their hopes?"

And how is it with regard to the personal return and reign of the Lord Jesus? How many sneer at the very idea, and laugh at the people who believe it! Though the Scriptures everywhere point us to Christ's coming again as our great hope, the poor, faint-hearted Christianity of our day can hardly bear to think of it. Many professed Christians would rather that Christ might never come. In the days of Christianity's pristine vigor, the anxious inquiry of disciples was: "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" "Lord, wilt thou at this time restore the kingdom to Israel?" Then Christians wrote to each other about citizenship in heaven, whence they looked for the Saviour; and comforted one another with the assurance that the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God. Then they lifted up their heads, and looked up with joyful hope at every turn in human affairs which they could by any means construe into a probable herald of his near Epiphany. Then the prayer: "Thy kingdom come," had a depth of meaning and lively anticipation which now is well-nigh lost. Then "the appearance of Jesus Christ" had power over the soul which made men "rejoice with joy unspeakable and full of glory." Then the most earnest and constant call of apostles and their followers was: "Come, Lord Jesus; come quickly. Even so. Amen." Is it so now? And does not the manifest change argue a great wane of faith? Can we regard ourselves as upon the apostolic foundation, when we no longer join with heart and soul in apostolic prayer? Conceal and dispute it as we may, it is a fact, that the faith of the Church is awfully be-

clouded, enfeebled and uncertain. Judgment cometh.—*Prophetic Times*.

MEETINGS OF BELIEVERS IN DUBLIN.

These meetings took place on the 13th and 14th of June, in the Round-room in the Rotundo, and were numerous attended by believers from various parts of the country. There were about forty from the county of Sligo, the fruit of blessing sent in answer to special prayer for that county at the meetings in June, 1864. They were a season of great refreshing. Three meetings were held every day. The morning meetings, from about half past seven till nine, were devoted entirely to prayer. The first hour of the mid-day and evening meetings was devoted to the same purpose, and then addresses were given by various persons. Prayer was left entirely open, and requests which had been sent in were read, and then one brother after another led in prayer for those things which were laid on his heart to ask. In listening to the varied requests thus sent in for prayer, one could not but perceive the utter impossibility of one person being the mouth-piece of the church in laying its requests before the Lord, especially if confined to words written in days gone by.

On asking several brothers from England what struck them as the distinguishing features of these meetings, the reply given was that there was more liberty and more prayer than in similar meetings on the other side of the channel. Now the simple fact of the case is this—meetings of such large size (1000 to 1500), composed of such varied elements, and called together by young men not occupying any influential position, could be kept in order only by the Spirit of God. The promoters felt this, and so they threw the whole responsibility of the management of the meetings upon the Lord. The consequence was that everything went on in the most perfect harmony. Special prayer was made that the flesh might be kept down, and it was kept down. Prayer was made that right words might be given to the speakers, and they were given. Brothers from England especially "helped those much who had believed through grace," for their words were full of instruction.

The truths chiefly dwelt on by the speakers were, Christ crucified in weakness, but raised in power; confession of sin and humiliation on account of it; righteousness of life through the indwelling of Christ; the place of the believer in the holiest, having access by one Spirit to the Father; the coming of the Lord the motive to holiness of life. The characteristic of the meetings, as compared with those of former years, was the wider range of truth dwelt on, and its more practical application to every-day life.

On Thursday the visitors from the country were invited to spend the day in the dwelling and grounds of a lady and gentleman, who reside a few miles on the north side of Dublin; about 200 were hospitably entertained. There was much opportunity for happy Christian intercourse, and again there was much prayer offered. It was deeply interesting to notice how many young people were there, and to observe their quiet subdued demeanor in circumstances where there was opportunity enough for the levity of youth to have carried them away.—*Review*.

BE IMPORTUNATE.

The blind man near Jericho furnishes an example of true earnestness and importunity in prayer. He could not see Jesus as he passed by, but he could hear the tread of the multitude which accompanied him, and inquired with eager curiosity what it meant. The fact once learned, he raised the cry for relief, "Jesus, thou Son of David, have mercy on me!" Now, he felt was his opportunity, which once lost might never return; and although rebuked for his importunity, with still greater eagerness he repeated his cry, until Jesus called him and mercifully extended his healing power. His sight was restored, the fair face of nature was spread before his gladdened sight, and with a loud voice he glorified God.

It is not often that men expose themselves to rebuke for their importunity in seeking the restoration of their spiritual sight, and for the reason that they seldom are convinced of their calamitous privation. They are blind mentally, morally, spiritually, in a far higher and severer sense than the man of Jericho, while they labor under the delusion that "they see." Why, then, should they ask for a miraculous cure? They are insulted by the suggestion. Pharisaic pride induces the sneering question "Are we blind also?" It is even so, and it is because they say, "We see," that they spurn all solicitation for aid. Jesus passes by the thoughtless, giddy crowd, intent upon pleasure or business, and who among them raise the cry, "Thou Son of David have mercy on us?" Were their true condition made known to them, that destitute of spiritual sight they are in danger of stumbling into hell the case would be different. They would hail the Son of God—they would, in despite of all remonstrance, raise the eager cry, "Have mercy on us." Relief would then be desirable, and anxiously would they plead that the shadows should flee away, and they become light in the Lord.—*Presbyterian*.

LIGHT IN DARK PLACES.

PASSAGES IN THE LIFE OF A CITY MISSIONARY.

In these dark places are found some of God's most precious jewels. Brightened by life's roughness, they appear ready to shine in the Redeemer's crown. Never before have we witnessed such entire devotion, such perfect trust, or such cheerful acquiescence to the Divine will. There are cases when to live and suffer is more heroic than to die. And here, unknown but not unloved suffering, but still supported, you may find greater heroes than are held up for the world's applause.

A year ago a pious German died, leaving his wife and little children only a good name and the gracious promises of the widow's God. The anniversary of his death seemed to shade the home of the bereft ones with un-

wonted gloom. Active memories only brought larger measures of sorrow in exchange for the happiness which appeared so bright because for ever fled. True, for a long, dark year, the everlasting arms had been an unflinching support, and from the treasures of God's mercy a sure supply had come. But now, as if for an increased trial of faith, her means failed, and at night they had lain down without food.

A few days before, burdened with a knowledge of this case but unable to relieve it, we had, unknown to the family, addressed a note to a wealthy and benevolent gentleman, stating the facts as above noted and asking for a barrel of flour.

The poor woman came to our office, and, setting at the desk, while tears coursed their way down her face, she said, "I am so happy this morning!"

"Why are you happy?"

"Last night I went to bed with a very heavy heart. There was not a morsel in the house for the children. Falling asleep, I thought the Bible was open before me and I read—'The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters; He restoreth my soul; He leadeth me in the paths of righteousness for his name's sake.' This morning a gentleman called, and, after making many inquiries, asked if I would like a barrel of flour. I told him I knew of nothing that would benefit me more. He replied that he would send me one, as he really thought I was in want. The barrel of flour has come."

Thus, through one of his children, did God signally answer the faithful prayer of another.—*Methodist*.

SATURDAYS AND SUNDAYS.

THE ADVENT HERALD, SATURDAY.

"Snow, rain, wind and mud!" "John, it is a very unpleasant morning; you must wrap up well, and take care of yourself!" "O, never fear for me; I shall put on a water-proof and thick boots, and trudge through it; if Saturdays will be wet, there is nothing for it but to put up with them."

SUNDAY.

"Snow, rain, wind and mud!" "John, it is a very unpleasant morning again; I suppose you will not venture out this morning?" "No; I don't think it would be right. It is such catch-cold weather; really one needs to take care of one's self, and it would be wrong to brave such a morning as this."

SATURDAY.

"You look very tired this morning, John." "O, no, nothing to speak of. Besides, we must not give way to it; I have a busy day. There will be a good market, and I must make the most of it."

SUNDAY.

"You look very tired this morning, John." "Yes, I am tired. I shall rest to-day. I think, instead of going to church, a nap on the sofa will do me good. It's a special sermon, I remember, but that can't be helped."

SATURDAY.

"O, Mr. Smith, I'm sorry to come so late. But here's a gentleman wants to give you an order. You're tired to-night, I dare say, but—"

"O, not at all, not at all. I'll be with you in a minute. O, no, never felt less tired. Certainly, most happy to come."

SUNDAY.

"O, Mr. Smith, sorry to disturb you; but we are very much in want of a teacher this afternoon. Could you oblige us? You are tired, no doubt; but it is in a good cause." "Well, really, no; I cannot; I am thoroughly tired out. You must try and find some one who is not so much engaged during the week."

SATURDAY.

"Mr. Smith, there is a meeting of townsmen to-night, to talk over some improvements; the Mayor hopes you will be there."

"Thank you; yes. I shall be happy to attend, though it is my busiest evening."

SUNDAY.

"Mr. Smith, there is a prayer meeting to-night; we are told to meet the Master at the mercy-seat; shall we have the pleasure of seeing you?"

"Thank you; no. I shall be unable to attend."—*Christian World*.

THE NEW WIFE.

Mr. — was a professor of religion, and was considered quite a good man. He had the misfortune to lose his wife, who was also pious. Having a large family of children he found it necessary to marry a second wife. He chose one that had moved in high life, but nearly all of whose relatives rejected the doctrines of evangelical religion.

Mr. — did not mean to be irreligious, but he thought too much religion would not please his wife or her friends, and for this reason he neglected family worship and other Christian duties.

One night a short time after their marriage, when he and his wife had retired to rest, she said to him:

"Mr. —, I thought, when I married you, I was marrying a Christian."

"Why, my dear wife, do you doubt my being a Christian?"

"Yes sir, I do."

"What reason have I given you to think so?"

"Because, sir, a Christian prays with his family, and you do not."

His reply was, "I thought that the reading of the Bible and prayer would be unpleasant and irksome to one that has been reared under such an influence and moved in such a circle as you have."

"Sir, you have nothing to do with all that. Your business is to do your duty as a Christian. It is true, I have moved in such a circle as you have described; but I have been influenced by a different one. I do believe in religion, and I do love to see its professors faithful and consistent."

Her husband said to her, "As it is your wish, I will erect a family altar to-morrow morning."

"Will you wait until morning? We may both of us be in hell before that time."

"Why, my dear wife, are you willing to rise to read the Bible and pray?"

"Certainly I am."

Accordingly they arose and dressed, the husband read a portion of God's word, and knelt in prayer; and when he had prayed, his wife was ready to pray.

The minister was afterwards inquiring of this brother how he got along with the family altar. His reply was, "By the grace of God, it has never gone down since my wife and I erected it that night."—*American Messenger*.

The Advent Herald.

TUESDAY, AUGUST 8, 1865.

JOSIAH LITCH, EDITOR.

THE MILLENNIUM—LITERAL VIEW.

Continued.

I feel compelled, therefore, to understand the text as referring to the literal resurrection of the dead. I can find no other theory which will meet the necessities of the case, or which will conform to sound principles of interpretation. I find then a duality in the resurrection which the Scriptures teach. It is twofold. There is a "first resurrection" at the beginning of the millennium, and there is a resurrection at the end of the millennium. The one embraces the martyrs and saints—the "blessed and holy."—"them that sleep in Jesus;" the other the resurrection of "the rest of the dead." The one is the resurrection which we are taught to hope for and seek after; the other a something about which the Scriptures say but little, and which promises nothing to be desired. The one is a resurrection to all the glories, joys and honors of a perfected redemption; the other a resurrection to dismay, shame and everlasting contempt.

Nor is this a novel doctrine. Calmet says, "The ancient fathers acknowledged a twofold resurrection; first, that which is to precede the Messiah's reign of a thousand years upon earth; secondly, that which is to follow the reign of the thousand years. This sentiment is found clearly enough in the second book of Esdras, in the testament of the twelve patriarchs, and in several of the Rabbins." Professor Stuart declares that "the doctrine of a first resurrection as taught by John was not novel to the men of his time." "I have my doubts," says he, "whether the assertion is correct, that the doctrine of the first resurrection is nowhere else to be found in the Scriptures. That the great mass of Jewish Rabbins have believed and taught the doctrine of the resurrection of the just, in the days of Messiah's development, there can be no doubt on the part of him who has made any considerable investigation of this matter. Thus, Jonathan, the Paraphrast, who lived thirty years before Christ, says of the people of God, 'They shall be gathered from their captivity; they shall live under the shadow of Messiah; the dead shall rise, and good shall increase in the earth.' This is based on the last chapter of Hosea. Rabbi Kimchi says, 'The holy blessed God will raise the dead at the time of deliverance.' This he draws from Isaiah 26: 19. The Sanhedrin, cited by Aruch, says, 'There is a tradition in the house of Elias, that the righteous whom the holy and blessed God shall raise from the dead shall not return again to the dust; but for the space of a thousand years, in which the holy blessed God will renew the world, they shall have wings like the wings of eagles, and shall fly above the waters.' Another says, 'The benefit of the rain is common to the just and the unjust, but the resurrection from the dead is the peculiar privilege of those who live righteously.' Chabbo says, 'The dead in the land of Israel shall live or be quickened first in the days of Messiah, and shall enjoy the years of Messiah.' Thus also in Zohar we read, upon Isaiah 25: 8, 'The world cannot be freed from sin until King Messiah shall come, and the blessed God shall raise up those who sleep in the dust.' These, and many like sayings, have been collected by critics from the most ancient of the Rabbinical writings. Corresponding passages have also been found in the sacred traditions of the heathen world. Of course no Rabbinical testimony or mere tradition is adequate to prove an article of religious faith; but these quotations are not without their significance. Where did these men get such ideas? They for the most part profess to receive them from the writings of the inspired prophets. They refer us to Isaiah, Ezekiel and Daniel as their authority. Nor are their interpretations to be discarded as necessarily fanciful and erroneous, because they belong to the records of Rabbinic lore. It is a sorry wit which takes for granted that a man cannot be guided to the truth of God because he is a Jew. These ancient Rabbins were the friends, countrymen, brethren and children of Jehovah's own inspired prophets, and may be our guides in many things.

The passage to which they refer us in Isaiah (26: 19,) certainly does describe a resurrection,—a joyous resurrection,—and therefore a resurrection of the just only,—and specifically connects it with the coming and glorious reign of the Lord Messiah. The place to which they point in Ezekiel (37,) certainly describes a national and moral resurrection, and surrounds it with promises which imply also the literal resurrection of all the faithful Israel to share the kingdom of him who shall be their Prince forever. And what they cite from Daniel, (12: 2,) according to the best Hebraists, not only asserts a resurrection which all take to be literal, but draws a plain distinction between the resurrection of the just and the rest of the dead. Gaon thus paraphrases it: "And many of them that sleep in the dust of the earth shall awake; this is the resurrection of the dead of Israel, whose lot is to eternal life; but those who do not awake (at that time) shall be an abhorrence to all flesh." This agrees with the translation of Professor Bush: "Many from out of the sleepers in the dust of the earth shall awake; these (that is, those who awake, shall be) to everlasting life, and those (who do not then awake shall be) to everlasting contempt." Thus also

does Professor Whiting render it: "Many from the sleepers of the dust of the ground shall awake, these to everlasting life, and those to reproaches and everlasting abhorrence." The language of Daniel thus accommodates itself exactly to the language of the text. The martyrs and saints arise; "this is the first resurrection. But the rest of the dead lived not again until the thousand years were finished." Daniel is unquestionably speaking of a literal, limited and eclectic resurrection. As Dr. Hody argues, "if many, standing alone, could signify all, many of, which is the phraseology of the text, cannot signify all. Many of them that sleep in the dust of the earth cannot be said to be all they that sleep in the dust. Many of, does plainly except some." And if there is to be a limited and eclectic resurrection when the great Prince shall stand up for Israel, and yet all men shall be made alive again, the point is settled: that there must be a twofold resurrection, just as John teaches us in the text.

The state of the question, in the period in which the New Testament was given, was therefore simply this: The ancient prophets speak of a resurrection from among the dead, a literal resurrection to eternal life, which embraces only the just, and leaves the wicked still in their graves. The more learned and devout Jews so understood these glorious predictions, and taught the doctrine of a first resurrection, or resurrection embracing only the just. The doctrine of a twofold resurrection was therefore no strange notion to these who lived in the time of Christ and his apostles, but familiar to the minds of many. If it was an error, we would naturally expect some contradiction of it from Christ or his apostles. The absence of such contradiction leaves room for the presumption that it was not an error. And if we can find language in the New Testament adapted only to this belief, and framed to it as the truth, the presumption in its favor will have all needful support to furnish ground upon which to insist upon it as a divine certainty. To be continued.

LETTER FROM THE EDITOR.

Having time in a farming community is a hard season to obtain much of a hearing on the subject of the world to come. But, notwithstanding this, we have now and then a rainy day, when even hay-makers can turn aside for an hour of worship, and such we found on Saturday, July 29th, at North Danville, Vt. The morning was rainy, and the forenoon cloudy and threatening, so that farmers did not feel much disposed to cut down their grass. In the afternoon we had a fine, pleasant sunshine, and a good time for meeting; and the seats of the old school-house were well filled with attentive listeners. At the close of the discourse, quite a number of warm-hearted exhortations and experiences were given, and all seemed to feel that it was good to be there.

ay ourselves out for one more united, vigorous effort for the salvation of souls. Prove the Lord in this respect, and see if he will not open to us the windows of heaven, and pour out a blessing. Why may not this coming fall and winter prove a season unparalleled for the revival of the work of God?

UNITED PRAYER.

What Christian does not know the power of united prayer? "Where two or three are agreed on earth as touching anything they shall ask in my name, it shall be done for them of my Father which is in heaven." Thus spake the Saviour; and ten thousand times the promise has been verified. The Fulton Street daily prayer meeting at New York city, is a living and constant witness to the truth of the promise. Scarcely a day has passed for more than seven years, when prayers from various individuals all over the earth have not been asked; and reports been given either orally, or by letter, of the answers to those prayers. All manner of cases and objects the least likely to be effected, are presented, and the report comes, "It is done."

But in England, another plan, more extensive in its range, is adopted. *The Revival*, weekly, published in London, is used as the medium of communication. A department is set apart for such requests, and they come from the ends of the earth, and these requests are the subjects of the prayers of God's people; and are daily presented before God, by thousands of warm, loving hearts; and mighty are the results. The following are specimens of the requests:

PRAYER.—A few weeks ago an invalid lady, greatly afflicted both bodily and mentally, requested prayer for her conversion, that of her aged parents, and a very dear friend, and also that a much-dreaded affliction might be mercifully averted. She now desires to return thanks that for the present at least, the affliction has been deferred, but she earnestly desires a continuance of your prayers for her conversion. She has been for many years desiring salvation, sometimes very anxious, and at others unconcerned. Do pray that she may be enabled at once to cast her sins on Jesus, and to realize the pardoning love and mercy of her Saviour. This is an urgent case, as she appears to be fast sinking, and without an assured hope. One whom Jesus has raised up, desires praise and prayer that he may be made useful in the Lord's vineyard.

PLACES.—Will you kindly ask the Lord's people to pray for this place, Congressbury, and that the gospel preached every Lord's-day afternoon on Cadbury-hill may be owned and blessed by him in turning sinners from darkness to light. For the village of Goddenham, Suffolk, for which prayer has been several times requested. That God would grant his special blessing upon efforts which, if it be his will, I shall endeavor to put forth for his glory during my vacation. Also pray for a few unconverted friends who may be with me, that I may have favorable opportunities of speaking to them of their need of a personal interest in Jesus. For Chelmsford and surrounding villages, where the Word is preached from time to time in the open air. By a working man, for Coats, near Cirencester.

CONVERSIONS.—Very earnest and continued prayer is desired of God's people, for a gentleman who, in the prospect of a speedy death, is in the greatest agony of mind, amounting to despair. He is an Unitarian, and surrounded by his friends of like profession, there is no possibility of approaching him but by means of little books sent by post. Dear friends, this is a very urgent case. Pray earnestly that these trifling means may be blessed, and that he may give evidence of the great change before his departure, and to God be all the glory. The people of God who read this request are entreated to pray that the suicide of a young man, who, up to the last moment of his life, was the centre of attraction to a large circle of his own age and rank, may be blest to the survivors, who are deeply afflicted by the event. He was a rejecter of Christ and of all revelation. One of the Lord's people begs prayer for the conversion of a dear father and mother, and one sister. Prayer is earnestly requested for a niece who is very giddy and indifferent to eternal things, that she may be converted and brought to love the Saviour. For a young man and his wife, who have been separated from each other for several years, that they may both be truly converted and brought to live happily together. The young man is well acquainted with the Scriptures, but will not bear to be spoken to on the subject. He is at times a great drunkard, and does not govern his unruly passions. Prayer is also besought for his father, who is a rich man, and keeps his only son.

We propose to open such a department in the *Herald*, and invite the needy to send in their requests; and ask the people of God to remember them.

News of the Week.

GEN GRANT, who was present at the Commencement Exercises of Bowdoin College, Brunswick, Me., was taken somewhat by surprise when on announcing the names of the graduates, the name of Ulysses S. Grant was read off as Doctor of Laws. As he never makes speeches, he arose and bowed his appreciation of the high honor.

A man said to have been arrested in Texas, supposed to be John H. Surratt, one of the conspirators in the assassination plot, has arrived in irons at Washington.

A woman and daughter by the name of Starkweather, were murdered in their bed at Oakland, Ct., on Tuesday morning last, and the bed was set on fire. A son of the woman is strongly suspected of the murder.

Ex-Senator Foot writes from Canada to Mr. Nicholson, of Tenn., that slavery in the South is dead, and the sooner the South recognize the fact, and adopt the Constitutional amendment, and grant the elective franchise to the negro, the better for them. The *Mobile Register*, edited by Hon. John H. Forsyth, recommends the same course.

The late election held in Richmond, Va.,

for the election of city officers, has been declared null and void by the general commanding, because restored Union soldiers were prohibited from voting, while returned rebel soldiers were permitted to vote; and because most of the officers elected were men who had been active in the rebellion.

The President is so unwell as to be unable to receive visitors.

Superintendent Conway reports less than 35 freedmen in Louisiana, are maintained at the public expense. No rations are issued, except to the sick and shelterless.

Correspondence.

Bro. Litch.—Thinking a few words from my pen might cheer some care-worn pilgrim in his onward course toward the city of habitation, I will give an account of the quarterly meeting held in St. Armand, C. E., commencing July 7th. I arrived at the place of appointment on the afternoon of the 7th, found a few present, at 4 o'clock, to listen to a discourse from Col. 3: 2. "Set your affections on things above, not on things on the earth." These present gave marked attention. The present gave marked attention, and no doubt the seed sown found a lodgement in good ground, and will bring forth fruit unto holiness that the end may be everlasting life.

Saturday, met at 10 A. M. Found a goodly number together to hear the Word. Preaching by the writer from Rev. 21: 5. "And he that sat upon the throne said, Behold, I make all things new." Presenting the term new as signifying to renovate, or repair, so as to recover the first state; then the necessity for such renewing, noticing the fall, the curse and usurpation of the dominion by the devil, as the Saviour acknowledges him to be the god of this world.

We now come to notice God's plan in accomplishing this work of restoration. As the enemy's lease is not out, the Saviour pays the redemption price for the inheritance, and then goes on high, and while he awaits the day of redemption, he is carrying on the work of renewing by taking out "a people for his name," giving to such as believe in him, a new spirit, a new heart, a new life, (hid with Christ in God), making a new creature, that enters into the holiest by a new and living way, then promises him a renewed body, a new name, robe and crown. And as new wine is not to be put into old bottles, he has promised a new heaven and earth, and new Jerusalem, that he may bring his new creatures into a new place, and "Plant them as trees of righteousness, the planting of the Lord that he may be glorified."

In the afternoon preached from Heb. 12: 28. "Wherefore, we receiving a kingdom that cannot be moved, let us have grace whereby we may serve God with reverence and godly fear." The Lord was with us truly, one brother remarking he never knew so good attendance and interest on a week day in so short a meeting.

Sunday morning, 9 o'clock, met for prayer. Found the house nearly full, it was an interesting season. At the hour for preaching, the house was filled to overflowing; the subject, Matt. 5: 48, "Be ye therefore perfect, even as your Father which is in heaven is perfect." At the intermission, led three down into the water and buried them beneath the yielding wave. After another discourse, administered the Lord's Supper, had a solemn and impressive season; about sixty partaking of the emblems. Thus ended one of our quarterly feasts. We hope to see some fruit in the coming day. S. S. GARVIN.

Dear Bro. Litch.—We have felt a deep interest in the Freedmen's Mission in the past, and that interest is not lessened by the tidings brought us by the last *Herald*. The loss of the chapel and school-room, I trust, will be but a temporary inconvenience to the progress of the Mission. Our faithful missionaries there, seem to be the "right men in the right place," and the Mission hitherto has been successful beyond our highest expectations. And work in this department of Christian labor, gives promise of rich and abundant returns. The enemies of the elevation of this long down-trodden race, seem determined to hinder and stop the progress of this work, but let us say we are doing a great work, and while heaven approves, nothing shall hinder our onward progress. And I trust the friends of this cause everywhere, will rally to its support so that not only shall our missionaries there be sustained, but that others may be added to them, and the Mission extended on every side. I took a collection for the Mission at Cooper, on Sabbath, P. M., of seven dollars and two cents. We do not expect this will be the last from this section. Respectfully yours, M. L. JACKSON.

Milesburg, Aug. 1, 1865.

Dear Bro. Litch.—I have just spent an exceedingly pleasant visit of two Sabbaths with our old friends at Westboro'. Last Sabbath I led two happy souls forward in baptism, and received four into church fellowship. The financial energies of the church have been severely taxed during the past few months, by the unexpected and peremptory demand for the payment of an old standing debt of twelve hundred dollars held by a bank at Worcester. But under God, through your timely admonitions to them to pay it off, they have undertaken it, and are coming out gloriously triumphant, and like the Jews when delivered from the wrath of Haman, are having "joy and gladness, . . . and a good day." The Lord, too, has already signified his appreciation of the sacrifices they are making for the honor of his name, by giving them a sheaf of first fruits as the earnest of a more abundant harvest. The storm-cloud which but a few months ago, hung upon them so heavily, and seemed charged with the elements of their total destruction, has broken in "blessings on their heads," and instead of having no place in which to worship the God of their fathers, they have their house restored to them comparatively free of debt, and hope to be able to sustain regular preaching.

It may be interesting to some of our churches in other places, who are involved in

similar embarrassments, to learn that this money was, (with the exception of a very small amount) raised by the brethren worshipping there. Neither did they resort to the method commonly adopted by modern churches to raise it, by holding "levees," or "ladies' festivals," &c., nor yet by soliciting aid from the world, but each facing the responsibility and shouldering his apportioned share of the burden, they have lifted the church out of all embarrassment. Surely, "with such sacrifices God is well pleased." We have here, too, an exhibition of what God's people can do with the aid of God's blessing, if they imbibe old Nehemiah's "mind to work." How much our cause is suffering, how our tracts and periodicals lie soiling on the shelves, not because our people have not the means to circulate and sow them all over the land, like the leaves of autumn, but because they lack this "mind to work." Yours in the hope of eternal life. Aug., 1865. W. H. SWARTZ.

FREEDMEN'S MISSION.

The destruction of the chapel and school-house of this mission is certainly unpleasant, but we must accept the facts as they are. The building has been burned to the ground. Books, maps, &c. have been destroyed, and it is our duty to replace them. There should be no hesitation at such a moment as this, but we should go forward, with more determination than ever, to sustain the mission, now so practically useful.

Persecution and trial we must expect; they have been the attendants of God's people in every age of the world, and if we are called upon let us bear them manfully, looking to God for his blessing and protection. Every brother and sister in the land should speedily contribute something toward the new chapel and school-room.

We trust that there will be a general feeling on the subject, and that we may soon see our missionaries thoroughly at work in their new quarters. V.

Obituary.

EDMUND H. GEORGE.

Died at his residence in this village, July 29th, of chronic diarrhoea, Edmund H. George, Aged 64 years. Bro. George has from early life been a firm and consistent Christian, and for many years a member of the Free-will Baptist church but for reasons necessary for me to name, he, a few years ago, left the church, since which time he has constantly met with us, and finally, last May, with his wife, joined our church. He was one of those steady straightforward men universally believed to be a sterling Christian. His family, a widow, one son and two daughters, feel deeply the loss of the husband and father, and yet they sorrow not as others that have no hope, believing, as they do, that those that sleep in Jesus he will bring with him when he comes.

His sickness, though painful, was borne with that fortitude and patience exhibited only by those that feel the everlasting arms are bearing them up. On one occasion, when I called upon him, I found him sleeping; he finally opened his eyes and saw me standing by his bedside, he said, "O that I could awake and find me there." At another time he said, "I have been looking over to the other shore." At another visit he praised God, and would exclaim, "O that beautiful land." But he sleeps well now, soon to awake with a new song and a new harp. His journey has been well performed, his fight of faith a triumph. His funeral was fully attended, the house was crowded in every part, and some at the door, unable to get in. The writer of this notice was assisted in his pulpit on the occasion by Rev. Mr. Quimby, Free-will Baptist; Rev. Mr. Chick, Calvinist Baptist; Rev. J. Knowles, Adventist. He preached a sermon on the occasion from Job 14: 13, 14, 15. The occasion was more than usually solemn and impressive, and we hope it was made God's opportunity for doing some good. As a church we shall miss Bro. George, for he was always in working order, and we hoped he might have been long spared to bless us by his counsel and cheer us by his presence. O peace, my brother, to thy ashes; rest from thy labor for a few, days when we hope again to greet thee. H. BUNDY.

Lake Village, Aug. 3, 1865.

STEPHEN SHERWIN.

Died in Brattleboro', Vt., July 27th, Mr. Stephen Sherwin, aged nearly seventy years, late of Grafton Vt. Nearly forty years ago the subject of this notice experienced religion, and in 1827 united with the Baptist church. The salvation of souls, the interests of the church of Christ, the moral enterprises of the time, temperance, emancipation, &c. each in their turn occupied his attention. For more than twenty years he was a firm believer in the immediate personal coming and reign of Christ in a new-made world. To this faith he was most firmly attached to the close of life. His severe and protracted sufferings were endured with Christian patience, resignation and hope. He rests from his labors. A kind and affectionate husband, a tender father, an upright citizen, he exemplified the religion of Jesus in all the walks of life. A bereaved widow, and a large circle of relatives mourn his departure. They sorrow not without hope. N.

"Crisis" copy.

A DISEASE AMONG THE SILK WORMS.—The London *Pall Mall Gazette* says: "The silk-breeders of France are, we are told, in a position of the greatest distress. A strange disease, which has re-appeared among the worms from time to time—notably in 1688 and 1710—has, since 1860, recommenced its ravages, till the price of seed has risen ten fold, and the demand for mulberry leaves has so fallen off that the planters threaten to cut down the trees and use the lands for some more profitable cultivation. The disease shows itself, according to a petition analyzed by the *China Telegraph*, just as the worm is about to cocoon, so that the breeder has the trouble of rearing for nothing, and

has to purchase seed, as it were, in the dark. Repeated experiments seem to prove that the only seed which can be trusted is from Japan, and the breeders therefore, pray the State to aid them by bringing home their supplies in men-of-war. It seems probable that this request will be granted, and also that the evil which has spread through all silk-growing countries, except Japan, is not temporary, but may last as long as the potato-rot and the odium. The real obstacle to silk-growing seems to be the slow growth of the mulberry. The worms will live and work in most countries, but they want mulberry leaves, and nobody is willing to plant orchards which will not begin to bear for five and twenty years. It would be no matter of surprise if silk in the next generation became as costly as under the Roman empire, and a silk dress as complete a test of wealth as it was two hundred years ago.

THE PLAGUE OF LOUSTS.

A letter dated at Jaffa, (Palestine), June 20, describes a visitation of locusts as follows:

"In the month of April last, we observed twice, large dark clouds, resembling smoke moving to and fro as if swayed by the wind. One morning these clouds came down, and proved to be locusts, so great in number that the whole land was covered with them. The grain at that time was full in ear and nearly ripe, but the locusts did not touch it or any other vegetation. Soon after, however, it was observed that they buried themselves in the soil, and there deposited their innumerable eggs. The Arabs and peasants saw the approaching mischief, and went through the land in thousands, digging for these eggs; they succeeded to a certain degree, and destroyed incredible numbers with water and fire, but all their efforts had very little effect.

About the middle of May, small black creatures, at a distance resembling large beads, were observed accumulating in large heaps throughout the country, and a few days after they had been thus seen, they began to leap, and manifested the coming calamity and invasion of the fearful army, as described so emphatically in Joel 2. The people now began to sweep them together and bury or burn them in ditches dug for the purpose. But all to little or no effect, and as they grew a little larger, the extent of their multitude began to be seen, and the coming catastrophe could not be mistaken. The roads were covered with them, all marching in regular lines, like armies of soldiers, with their leaders in front, and all the opposition of man to arrest their progress was in vain.

They first consumed the plantations around Ramleh, Lydda and all the smaller villages near them, and then entering the towns and villages consumed the victuals, &c., in the market and streets, by degrees forcing themselves into the houses, and covering the walls outside as well as inside. It seems that everything which is moistened by their saliva is poisoned, for the cattle that feed on the remnants which are left, all die. I myself saw fifty oxen dead in the village of Delta, Dagon and Zafarish that had fed on the remnant of durrah (Indian corn) left by the locusts, and the night before last, twenty more died from the same cause.

About two weeks ago they were seen to a fearful extent all round Jaffa, but still without wings. The town for several days appeared forsaken, all shops were shut, all business suspended. Almost all the inhabitants had gone out to destroy and drive away the invading army; they made tremendous ditches, and buried and burned countless myriads, but, as before, all in vain, for the more they destroyed, the more seemed to arise from hiding-places, and as they grew in size, so they seemed to grow in multitude, and toward the east from here they covered the ground for miles and miles to a height of several inches. As their wings are still too small to enable them to fly and to visit the several hundred gardens within the cultivated parts of the district of Jaffa, they have hitherto confined their destructions to the outer gardens, of which about fifty have been completely laid waste, every green leaf, vegetable, tree, and even the bark of young trees, devoured, and these beautiful gardens look like a birch tree forest in winter.

Our garden was one of the first attacked. For several days we saw the destructive host advancing; all our farm-servants, as well as several hired laborers, were employed to keep them off, to drive them away, or bury them, but we found them as Joel describes them, chap. 2: 7, 'They shall not break their ranks.' Who can doubt the word of God when we have these evidences before our eyes? True, our men broke their ranks for a moment, but no sooner had they passed the men than they closed again, and marched forward through hedges and ditches, as if united by some mysterious power, causing them to open before man, and to close again as soon as they had passed him. On the 14th inst. they forced their way into the garden; defying all human efforts to prevent them, and in less than a day the whole garden, to the extent of eight acres, was covered with them, and the trees, to the number of three thousand, as well as every other green leaf, with the exception of the palm trees and the prickly pear hedges, were stripped.

Whether eating or drinking, reading or writing, or lying awake in bed (for it is impossible to sleep) one hears their noise from without, like the noise of armed hosts or of the running of many waters, and within they keep dropping on and about you. At meals I am kept busy driving them away; while I drive half a dozen away from the bread as my will jump into the sugar basin, or even into my cup of tea, &c., and when undressed they leap out of our very clothes without our having known that they were there. News has just reached us from Nablos; the olive trees in those mountains have all been stripped, and near the river Oudje the soil is so thickly covered with these creatures that many of the animals led there to drink refuse to pass on."

Another letter of a later date says that "They are in nowise decreasing, rather the opposite. Every native inhabitant has

been ordered by government to bring fifteen pound weight of locusts daily, and those who do not are fined £1 sterling each time."

THE UNCOVERING OF THE ROOF.

"And they came unto him, bringing one sick of the palsy which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was; and when they had broken it up, they let down the bed wherein the sick of the palsy lay. Mark 2: 3, 4.

The following remarks from a very excellent work throw considerable light on this interesting incident:

"In genuine Arab houses no bedsteads are used, and consequently no rooms are set apart expressly for bedrooms. Mattresses are spread anywhere, in the various rooms and courts, or on the terraces, according to the season, or to the convenience of the moment; and the beds and bedding are rolled up and put away during the day in recesses made for them. Thus, with a pretty good stock of mattresses and lehafs, a large number of guests may be entertained any night at a moment's notice. The room was well ventilated by two large square openings, near the ceiling, opposite to each other, one being just over the door, and the other over the recess for the mattresses. This sort of bed could easily have been carried away by the sick man of Capernaum; and it the houses of Capernaum were built like most of the houses of the present day in the towns of Palestine, the uncovering of the roof referred to in the fourth verse of the same chapter admits of an easy explanation. The inner court of the house is usually more spacious than any of the surrounding rooms, and often there are platforms or benches of stone on each side, spread with carpets and cushions, used as divans during the day and as sleeping places at night. To such a court Christ may have retreated when the crowd increased. We may imagine him there, with the wondering people round him, and the crafty and scornful scribes seated near on the divan—all sheltered from the hot sun by some kind of matting or canvas, supported on a trolly work of tree-branches and planks, more or less secure. When the sick man was carried by his friends to the house where Christ was preaching, they could not come nigh to him for the press, so they very naturally went on to the terrace or house-top, and 'uncovered the roof' of the court: that is, they removed the matting which sheltered it, and then they 'broke up' the trolly work and let down the bed whereon the sick of the palsy lay. If an ordinary house-top had been broken up, the wooden beams, and the masses of earth and stone of which it is composed would, in falling, have endangered the lives of those below."

THE LATE FLOOD IN MINNESOTA.—The *Ontagonian Miner* says the saddest incident of the disasters occasioned by the recent flood is the drowning of five children in one family, and the almost superhuman efforts of the mother to save them. The father, Bethuel, Draper, living on the west side of the Ontagon, near the crossing of the Wisconsin road, was out on the L'Anse railroad survey, and his two eldest children were away; the mother, an Indian woman, and her five youngest children being at home, and were asleep when the water came into their shanty. One of the children, it is said, was drowned before the terrified mother could get them out, but she lashed its body and three of the others on her back and to her sides, and took the fifth in her arms, and struck out for a tree near by, to which she managed to tie the corpse, in the vain hope of preserving it for burial, but the tree soon gave way and swept down the resistless torrent, and in her maternal efforts to save the rest by swimming to a second place of safety the frantic mother felt the child in her bosom expire and saw the others swept under by the foaming billows and buried from her sight forever. The mother climbed a small tree, where she remained over two days for the river to subside, and on Saturday reached the Forest Landing, almost exhausted with cold and hunger.

A MISSIONARY EATEN UP BY HIS PARISHIONERS.—The English papers give an account of recent atrocities committed by some of the half converted savages of New Zealand. They have eaten up a missionary. The following is the account: "The Rev. Mr. Volkner, it seems had resided for years in a native village, not situated in that part of the island which has hitherto been in insurrection. He had been absent from his charge for some little time, and was returning to it at the time of his death; the changed disposition of the natives was observed by his companions, but was not credited by him; he trusted himself in the hands of his flock, was seized, hanged in haste close by his own house, was dismembered, and portions of his body were distributed to his cannibal parishioners, with every demonstration of savage triumph and with many observances of the old heathenish superstitions, which he had for years labored to root out. His companions made their escape with difficulty, and now for the space of two hundred miles along the east coast of New Zealand, nearly every missionary and settler has been compelled to flee for his life to the principal settlements, including the bishop of this untamable diocese.

The Great Salt Lake.—The lake from which the city takes its name is about twenty miles distant from the latter, by a good road across the level valley bottom. Artistically viewed, it is one of the lofiest sheets of water I ever saw—bluer than the intensest blue of the ocean, and practically as impressive, since looking from the southern shore you see only a water horizon. This view, however, is broken by a magnificent mountainous island, rising, I should think, seven or eight hundred feet from the water, half a dozen miles from the shore, and apparently as many miles in circuit. The density of the lake brine has been under instead of over stated. I swam into it for a considerable distance, then lay upon my back on, rather than in, the water, and suffered the

breeze to waft me landward again. I was blown to a spot where the lake was only four inches deep, without grazing my back, and did not know I had got within my depth again till I pressed my hand a trifle and touched bottom. It is a great mistake to call this azote. It has no fish, but breeds myriads of strange little maggots, which presently turn into troublesome little gnats. The rocks near the lake are grandly catclasted and cavernous crags of limestone, some of it finely crystalline, but most of it like our coarser Trenton and Black river groups. There is a large cave in this formation, ten minutes climb from the shore.—*Fitz Hugh Ludlow.*

IMPORTANT TO LETTER-WRITERS.—The public may be surprised to learn that the number of letters which are received at the dead-letter office at Washington, sent there under the new law which makes prepayment of postage compulsory, amounts to more than fifteen thousand per week. These figures denote great carelessness or ignorance of the law on the part of the senders of these letters. The public should remember that the old law allowing letters not pre-paid to be sent forward according to the address, and double postage collected of the receiver, has been repealed; that now every letter not entitled to be carried through the mail free, must have a stamp upon it, or it is sent to the dead-letter office. Especial care should be taken by every person to observe at the time of depositing a letter in the post-office that the postage stamp is firmly fixed upon it. Such attentive scrutiny would soon reduce the number of letters 'held for postage,' and consequently prevent the embarrassments and vexations now arising from the failure of such letters to reach their destination.

DREADFUL FIRES IN RUSSIA.—On June 3d not less than three hundred houses were burned down in Vitebsk. No sooner had the fire been extinguished at Minsk, than four hundred houses were burned down at Borisoff. At Tamboff three fires have occurred, which were soon extinguished; but in the government of that name the town of Koslew has been almost entirely destroyed. The town was founded in the seventeenth century, to prevent the incursions of the Tartars, and had become, thanks to its position on the Astrakan tract, a rich trading and industrial place. In the space of three hours the fire, impelled by a violent wind, destroyed the Kremlin, the store-houses situated in the centre of the town, the magazines, and four churches. Several persons perished in the flames, and among others a priest, who met his death in his church. In the government of Riazan two villages have been consumed, two persons perishing in one and nine in the other; among the latter was the parish clerk, who had gone to sleep in a hay-loft, drunk, and is supposed to have been the cause of the fire.

SLAVERY IN MEXICO.—News from Mexico states that Maximilian has made a contract with a foreign speculator for the introduction into Mexico of several thousands of negroes, who are to be kept in slavery; that they will be obliged to work during ten years for the benefit of their masters, and made to renounce the right of complaint before the magistrates in case they may be ill-treated or abused. Their temporary bondage can be renewed, and they can be transferred by sale without consulting them. It is doubtful that Maximilian will dare to outrage the public sentiment of this continent and of the world by such an arrangement. When Spain is talking of emancipating her slaves, it will not do for Mexico to inaugurate a system of bondage.—*Boston Journal.*

DISCOVERY OF ANOTHER GREAT AFRICAN LAKE.—Sir Roderick Murchison has communicated to the papers intelligence received from the Foreign Office of the discovery by Mr. Barker of another great Central African lake, whence the Nile issues, and which has been named by Mr. Barker the Albert Nyanza. This second great Nile lake lies in north latitude two degrees seventeen minutes, and Sir R. Murchison surmises that it is the Juba heard of by Speke, and placed there hypothetically in about its true position upon his map, but which he was prevented from examining.

FAITH IN PRAYER.—John Wesley, in his journal, under date of Dec. 31, 1772, writes: "Being greatly embarrassed by the necessities of the poor we spread all our wants before God in solemn prayer; believing that he would sooner 'make windows in heaven,' than suffer his truth to fail."

Married.

In North Attleboro', 31st ult., by Eld. C. Cunningham, Mr. James B. Potter, to Mrs. Thankful O. Bailegton.

Notices.

AMERICAN E. A. CONFERENCE.

The Committee on place for holding our next Conference announce that it will be held at Waterbury, Vt. As this will be our Quarter-Century Anniversary, we trust all our friends will make immediate arrangements to be present. J. PEARSON, JR., Pres.

This Conference being the Quarter-Century Anniversary, the Committee of Arrangements have deemed it appropriate to have the original faith of the body represented by this Conference re-affirmed in a series of discourses during the meeting.

The following will be the order of the series:

1. The Importance of Prophetic Investigation, and how it should be conducted. ELD. J. M. ORROCK.
- * 2. The Second Coming of Christ Personal, Visible, Glorious, Pre-millennial. ELD. J. H. VAN DERZEE.
3. The Resurrections,—their Nature, Order, Period, Peculiarities and Results. DR. J. LITCH.
4. The Resurrection,—its Nature and Extent. ELD. O. R. PASSETT.
5. The Kingdom of God,—its Nature,

- Location, Period of Establishment and Duration. ELD. W. H. EASTMAN.
6. The Millennium,—its Chronology and Peculiarities. ELD. D. BOSWORTH.
7. The Periods of Rewards and Punishments. ELD. S. S. GARVIN.
8. The Prophetic Numbers,—their Import and Use. ELD. D. I. ROBINSON.
9. The Similarity and Dissimilarity of Millenarianism and American Adventism. ELD. F. GUNNER.
10. The Abrahamic Covenant. ELD. I. R. GATES.
11. The Relation and True Interpretation of the Two Covenants, the Old and the New. ELD. L. OSLER.
12. The Relation of the Jews to the New Covenant, and their Prophetic Future. HECTOR MAIBEN.

13. Our Position on the Prophetic Calendar. ELD. J. PEARSON.

14. The Practical Bearings which these important truths should have upon our Lives and Characters. ELD. I. H. SHIPMAN.

The following questions, among others, will be presented for consideration during Conference:

1. Should the doctrine of Christ's coming, and kindred truths, be considered of vital importance?
2. What steps should be immediately taken by us to bring the faith we cherish more directly to the attention of the Church and world?
3. Are our churches and brethren, meeting the requirements of the New Testament, on the subject of systematic benevolence?
4. Are the ministers among us justified in secularizing the ministry, to the extent many are doing?
5. What can be done to render our Sabbath schools more efficient?
6. Are we fully comprehending, and performing our duty as a people, to the Freedmen of the South?

ORDER OF SERVICES DURING CONFERENCE.

Tuesday, P. M. Opening services. Evening, Annual Sermon by C. Cunningham.

Wednesday, A. M. Business, and the consideration of one of the questions in the programme. P. M. Discourse. Evening, Discourse.

Thursday, A. M. Session of the A. M. A., and the anniversary of our Publishing Society, when a number of addresses will be given. P. M. Discourse. Evening, Discourse.

Friday, A. M. Anniversary of our Sabbath school cause, when will be considered the 6th question in the programme. P. M. Discourse. Evening, Discourse.

Saturday, A. M. The quarter century anniversary of American Adventism, when an account will be given of the original Conference held in Boston; and the question considered, Are we holding fast and maintaining in its integrity, the faith originally announced, and since understood as Adventism, and which has made us a distinct people? P. M. Discourse. Evening, Discourse.

Sabbath. Discourses through the day. There will be social services each morning previous to the sessions of the Conference, as will be arranged at the Conference.

L. H. SHIPMAN, for Com.

PENNSYLVANIA.

ELDER OSLER will spend the month of August in this State, as follows, viz.:

Meeting House at Marsh Creek, 4th to 9th. Camp Meeting in Union township, same ground as was occupied last year—about four miles above Milesburg and three below Unionville, 10th to 17th. The Bald Eagle Valley Railroad passes about one-half mile from the ground. This road intersects the Penn. Central at Tyrone, and with the Phila. & Erie at Look Haven.

Camp Meeting at Cooper, Clearfield Co., 18th to 24th. It will be held in the grove adjoining the meeting-house, on the land of Bro. Abraham Brown. Arrangements will be made for the accommodation of those who may attend from a distance. Clearfield Branch Railroad intersects P. R. R. at Tyrone.

Caledonia, Elk Co., 25th to 30th.

We trust there will be a general gathering of the brethren and friends in all the surrounding regions. They are designed to stir up to a more full consecration of all we are and all we have to Him who loved us, and to win souls to Christ. Let us come to these meetings full of faith and

The Advent Herald.

"Behold, I come quickly." "Occupy till I come."

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J. LITCH, EDITOR.

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Letters on business, simply marked on envelope "For Office," will receive prompt attention.

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[For Terms, &c., see Fourth Page.]

Communications.

Original.

MISSION JOURNAL.

Sunday, July 2, 1865. Owing to circumstances, we have deferred baptism until Sunday. A two days' meeting is appointed to commence next Saturday. At the close of day, just at dusk, Bro. Leslie placed in my hands a note that was handed to a colored boy by a citizen, who the boy had seen before, near "Rummy" in the village. The note was addressed thus:

"Mr. Ghildes School Teacher of Edgfield."

On opening it, read as follows:

"Dear Sir. It is with the painful of heart that I sent myself to notify you if you do not at Once Quit your servia to the Collard school that you will have to bare the Consequence & that before the fourth we as soldiers have honor Our selves as Gentleman do not wish to be Disgrast by your proceedings. Well I desire an answer Amadebly by the Courier this Evening. Mr A No 1."

Hoping to discover the author, the boy was sent down to inquire for the man and say to him, that we would see him in the morning, but no traces of the man could be found. What shall be done? was the inquiry. We weighed the matter, and finally concluded to leave it in the hands of our Heavenly Protector, and after spreading the case before him, we found strength to our sick and wearied bodies, and slept as well as our faith would permit. It was an anxious night. What form the enemy might appear in, or at what hour, we knew not; we only felt safe in trusting God. The night passed slowly, but quietly away, and with the morning light was mingled our thanksgiving for protection thus far.

Monday 3d. Before school commenced, I met the guard, and stated the facts. They replied that they had "no sympathy for the niggers," but still if they had "opened a school and we here teaching them, they were bound to protect us," and with an oath dared the man that should attempt to harm us.

As we neared the 4th, the threat was constantly before us, and often did our prayers arise that God would care for his own. Before night we were particularly blessed in receiving a letter of encouragement, and promise of a nice hall, barrel, of articles for our Mission. It seemed like an answer to prayer—that the Lord had more work for us to do.

July 4th. Still we are safe. The angel of the covenant has thus far brought to nought the desire of our enemies. Nashville is celebrating with processions of both black and white, each having their grove, and speaking. Very little powder is burned. No excitement.

Thursday, 6th. Received from Bro. and Sister Benns, of Burlington, Vt., a half barrel of articles for the Mission. Our hearts burned with joy, and our mouths were filled with praise as we opened and took out the rich contents. It seemed as though the Lord had moved the sending of just the needed things; six boys' linen coats, caps, bonnets, cloths, globe for our school, and especially interesting to Mrs. Child, was the nice assortment of scissors, needles, thread, buttons, and a fine outfit for an Industrial school that she had just proposed starting.

Friday, 7th. Having received an invitation to attend an examination of Bro. McKee's school in Nashville, we closed our school, and on reaching the house, we found it filled with black and yellow "butterflies," with occasionally a white one, just for variety. A stage was built above the altar, and upon this the classes recited, spoke pieces or sung. Some of the classes embraced forty children; one class read in the Fourth Reader. Every exercise was intensely interesting. I could not refrain from tears, as I sat and listened to the wonderful result that had crowned the labors of that faithful Mission family. The mental arithmetic exercises displayed excellent memories; so did the spelling, as whole and difficult sentences were given out to be spelled. Gen. Fisk, of the Freedmen's Department, and other distinguished persons were among the visitors. I noticed that the children were generally well dressed, and in crowding together on the stage, had the same "hoop" difficulty that trouble white children under similar circumstances.

A few were really handsome, and dressed with exquisite taste. Some were white, and bore the bold cast of the planter's daughter. Others were a shade darker; yet with a noble, independent look. I wish that the whole South could have witnessed the scene. It would have answered the important question so often mooted and so constantly discussed, viz., Are these people competent to rise and take care of themselves? It is true that in the childhood of their emancipation life, we must assist and advise them; but so far as present facts can develop the future, the solution of the problem is being answered as plain as the light of day. And this is the very thing that aggravates the rich nabobs of the South. They see the readiness of the blacks to learn, and know that they are thus paving their way toward the right of suffrage, a condition much dreaded and fiercely opposed by them. Through this fear they desire to have them removed, but the Lord only knows what would become of them, if they should be sent away, for all the house-work, as well as farm work, is done by them, and owing to the laziness of the whites, it would bring a famine at once.

Saturday, 8th. The first exercises of our much anticipated two days' meeting, was the funeral of a young lady, one of the most promising and interesting members of our school. A few weeks before she had been deeply convicted, but at length her impressions seemed to wear away. When brought down upon her sick bed, she began again earnestly to cry for mercy; and soon she found peace, but she would say, "It is a good thing to serve God, but 'tis bad to be forced in." The solemnity of the occasion was a good preparation for our meeting, and in the afternoon we had a Pentecost season. At the close, a large number came forward for prayers, and six persons related their experience and desired baptism.

Sunday, 9th. Early in the morning we repaired to the water's side, and Bro. Leslie administered baptism, amid joy and tears. The exercises of the day were very profitable. At 8 P. M. Bro. L. presented the subject of the "Marriage Supper of the Lamb." Afterwards I appealed to the people to come up to the work of the Lord, and build a house for school and worship. Little did we think that we were speaking in the shade of our consecrated house for the last time, and that so soon the question of building would be forced upon us as a necessity. Our meeting was outside of the house, under the shade of the trees. It was the largest gathering we had ever had. Soldiers sat on fences around; military officers and citizens riding by, stopped to listen. It seemed like a camp-meeting, as the tents of the soldiers were within 500 rods. The meeting closed with the most intense interest, and it seemed as though glorious results were before us.

Monday, July 10th. We commenced today to prepare for an examination of our school, thinking to have a vacation through the month of August. The children are delighted with the idea of an examination, and willingly lend a hand to every project.

Tuesday, 11th. Gen. Upton commanding the troops around our school-house, sent an orderly to request me to call at his headquarters. I at once went, and found a young, polished, agreeable officer. He asked many questions in regard to the school, declared himself interested in the education and suffering of the people. We had a very pleasant chat together, and parted good friends, to the relief of Mrs. Child, who thought that my summons might possibly have some connection with the threatening visit.

Wednesday, 12th. Gen. Upton has struck his tents and taken his force from the village. The patrol has also been called in. May God protect us.

Thursday, July 13th. At early dawn a tap was heard at the door. Aunt Abigail started me to my feet by the sad news that our school-house was in ashes. I could scarcely believe my senses, but a load of lead had sunk into my heart instead of entering my person as I had feared. In a few moments the family were rising the hill that hid our house, and the burning ruins smoked up before us. We gathered to the dear old spot. Is it possible that our house is gone—that our enemies have triumphed—that our children have no shelter—our church no tabernacle? Tears forced themselves as I thought of the precious seasons of grace, the fervent prayers, the joyous songs and the glorious conversions of that sacred house, now desolate and burned. Well, though the house is gone, its memories are embalmed forever. Peace to its ashes. Many have been the oppressions of the people that have gathered under thy shade, and they have repeatedly been ejected and the doors locked against them, and now having offered us shelter for work, it seemed to lay at our feet a martyr to the cause of humanity.

At an early hour the children began to gather to witness the ashes of their loved school-house, and then with sad faces they gathered at our Mission home to sympathize with us, and let off freely the excitement of their disappointed hearts. I advised them to believe that God would overrule it for good; and sang some of our beautiful school songs, thus spending an hour together. On their way home, they were jeered and taunted by the rejoicing observers, until they indignantly formed a line, placing a large scholar at the head, and passing through the principal street, sang:

"O, do not be discouraged,
For Jesus is your friend."

"I'm glad I'm in this army,
And I'll battle for the school."

After the departure of the children, we began to sum up our loss. We found it amounting to about one hundred dollars, viz., fourteen pews belonging to the Post Chapel in Nashville, for which we are held, costing to replace them, not less than seventy-five dollars. A new clock that the children had bought a few days before, under a promise that we would learn them to tell the time. Books, slates, charts, and all our school furniture, consisting of tables, chairs, bell, spade, pails, &c., &c. The fire was the work of an incendiary. The small building attached to the rear of the house, it is thought was filled with hay from the deserted camps near; spirits of turpentine was then thrown on and the match applied. Our colored friends saw the fire before it had caught the house, but were afraid to put it out, for fear that they would be shot, or else that it would be laid to their charge. Some proposed to send for us, but the old mothers said, "No, for those who were bad enough to fire the house, would as quick shoot them." "Better lose the house than lose our teachers," and we were not notified. During the burning of the house, no alarm or noise was made; it is possible that those who were near, were too well pleased to help put out the fire.

Every kind of rumor is floating around. The secess lay it upon the 13th Regulars. The soldiers and our friends believe that the citizens did the deed. A few lay it upon the blacks. An old vixen living in the rear of our house, has stung us constantly like a hornet. She has often wished our house, teachers and children sunk into the earth. Several things that she has said and done, subject her to comment and suspicion; but society is not here as at home, and we are surrounded by so much inflammable material that it is difficult to point out the guilty one. If we had a Boston detective, I think he would find some work to do. The blacks say, that for a few days before, notes were passing around from house to house, and they supposed the whites were getting up a picnic. After the fire, some remarked to the blacks, that they thought that the niggers would not have their school-house long, and the like expressions. Rejoicing of every kind is heard, and threats fill the air.

One of our friends was told that the plan was to burn our dwelling and school-house at the same time. Also that if they caught the teachers, they would black and make niggers of us. Some are trembling for us, and say that we don't know the iniquity of the hearts around us, and urge us to keep a constant watch. We tell them that the Lord who has sent us, will either give deliverance or grace to bear trials, which is exactly the same. The question was before us, shall we be "persecuted, in one city, flee to another?"

Friday, July 14th. While we were in search of the chaplain who loaned us the seats, to report our loss, he had called at our house to notify us that the seats were wanted, as the church from which they were taken, was given back to the society. We met him and received his sympathy, and proposition to place our receipt for the pews in the hands of Gen. Fisk, for his decision. He did so, and by request of the general, wrote over his signature, "This property herein stated, was destroyed by fire while in use for a freedmen's school." We hope we shall not be obliged to restore them. Called the same day upon Gen. Whipple, who laid our case before Gen. Thomas. An order was issued to inquire into the cause of the fire.

Called also upon Col. Wood, sub-officer in charge of the city; he sympathized earnestly with us, and promised to post a Ohio regiment the next day in the village to keep order, and urged us to open our school immediately.

The next day came, the day following, but no protection. We called again, and found Gen. Doltile in place of Col. Wood; but after conversing for a few moments concluded that his name was too significant to expect much. We told him of our necessities, and dangers. He did not know whether our village belonged to his post or not. We referred him to the promise of Col. Wood. He replied that so many troops had been discharged that he had scarcely enough for Nashville. We felt discouraged so far as man was concerned, and were led to feel that our help must come from God alone.

Saturday, 15th. We were pleased with the kindness of the Post-master of Nashville, who gave us permission to occupy a beautiful grove for Sunday worship.

Sunday, 16th. A rainy day. Gloom and heaviness rest upon our minds. The question is revolving upon our minds shall we be obliged to seek another field. No building can be procured suitable for our work. All are fearful that to build would be only to be burned.

Our prospects are dark, and our hearts are heavy. Israel is as a sheep without a shepherd, with devouring wolves all around.

Monday, 17th. A letter from Bro. Pearson—good cheer—just in time. A teacher is promised. Surely our work cannot be done—we must "rise up and build." We must buffet all difficulties, and surmount all obstacles. The clouds we so much dread are big with mercy, and will break with blessings on our heads. With new energy we start, out with book and pencil, to obtain subscriptions for a new school-house and also to take the census of the people. We propose to every man to pay \$3, and each woman \$1. We soon obtained many promises. How well they will come up to their word will be tested as soon as we can find a lot to build upon.

The Christian Commission work in this city closes with this month, and they offer us their Portable Chapel, which cost \$650 in Cincinnati, for less than half price. Our hopes brighten and darken just as our Heavenly Father thinks will be for our best good.

We sink at his feet, our weakness is complete—our dependence is evident. May we never forget it. Geo. H. Child.

PEACE.

Fair dove of peace, thy silver wing Floateth once more o'er all our land, And thy soft notes are wooing home The legions of each hostile band.

Our longing eyes had looked for thee, Our bleeding hearts had waited long, When lo! from out the darkest skies We saw thy pinions float along.

Cease not thy flight, oh seraph bird! Check not thy song's low peaceful tone, Till thou hast drawn each soldier boy, With cooings and with wooings home.

When all these dreadful sounds of war Are hushed to joy and peace again, When every cause that kindled strife, Rebellion's power and slavery's chain—

When these shall all have passed away, Leave us not then—but make thy home, And lay the blessed Olive branch Upon our City's finished dome.

There mayst thou rest, and rear thy nest, (And there may war's low peaceful tone) While close beside our bird of peace, Shall virgils keep, sweet bird of peace.

[From the Revival.]

THE TYPES OF THE FUTURE—AN ARGUMENT FOR FAITH.

THE RESURRECTION AND RAPTURE OF THE CHURCH.

We have looked at typical foreshadowings of the end of this age, and of the second coming of the Lord. Closely connected with these, in the Bible chart of the future, lie the resurrection and rapture of the church, events to us of engrossing interest and stupendous importance.

Resurrection is the mightiest of miracles, the greatest manifestation of the power of God. Without it suffering Christianity would be of all faiths, the "most miserable." Not in this life, but in a life beyond the tomb, lie nearly all its joys, its rewards, its glories! "We hope for that see not," and, in order patiently to wait for it, our hope had need be vivid, and our faith in the sure word of prophecy firm!

Inconceivably glorious and heart-cheering are the revelations of Scripture on this subject. Take, for instance, the passage (1 Cor. 15,) which like a golden sunbeam, has gilded ten thousand tombs, and raised the tearful eyes of million mourners from death and darkness to life and light!

"As in Adam all die, so in Christ shall all be made alive—in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality; so, when this corruptible shall have put on incorruption and this mortal immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory!"

The other peculiarly precious prophecy, which surely is enshrined in the heart of every saint who has sorrowed over some that are asleep, carries us a step further, tells us not only of resurrection, but of rapture.

"This we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them that are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord."

Now, have we any confirmation of these glorious predictions? Can faith plant her foot on more foundations than one, and call many witnesses to substantiate these blessed prophecies? Yes! God hath already done this thing, says history. Many of them that slept in graves have arisen, and some that lived on earth have been changed and gone upward! Ere now the son of the widow of Sarepta, the Shunamite's son, and he who was quickened by the touch of the prophet's bones, together with the youth of Nain, the maiden of Galilee, and the beloved brother of Bethany, THE LORD HIMSELF, and many of the saints with Him, and Dorcas, and Eutychus, have died and lived again; while Enoch and Elijah "were not," for God took

them to glory by another road than the grave! The thing has been, and shall be! Lo! nature itself is full of analogies, and the past providence of God teems with intimations of this mysterious miracle. Sleep is a miniature death, from which we awake in a daily resurrection; darkness, which tells us of the dreary desolation of the grave, is followed by the light of life and its delights; spring is the uprising which succeeds the burial of winter; seed-time to the sown grain is death—the blade, the flower, the harvest is resurrection; and the insect world is continually uttering its silent lesson; the perfect-winged being ever emerging from the dark and helpless chrysalis!

And time would fail me to tell of the hints of resurrection which lie embedded like fossils in the bygone providential dealings of God with man. The very first man that died lived again in a figure, when the righteous Abel was revived in the godly Seth. Noah and his family from the flood, as from a burial, emerged into a new world. Isaac was not only received at first as from the dead when born of a barren womb, but a second time, when raised by a voice from heaven from off the altar of burnt-offering; and Joseph was dead and alive again to his brethren and his father's house. And passing by many such intimations, can anything more strikingly foreshadow resurrection than the experience of Jonah?

"They took up Jonah, and cast him forth into the sea; and the Lord had prepared a great fish to swallow up Jonah; and Jonah was in the belly of the fish three days and three nights." Hear his words: "The waters compassed me about even to the soul, the depth closed me round about, the weeds were wrapped about my head; I went down to the bottoms of the mountains; the earth with her bars was about me forever: yet hast thou brought up my life from corruption, O Lord my God! Salvation is of the Lord."

This remarkable event was specially designed as a type of the death and resurrection of Christ, but surely, in a secondary sense, it represents ours also.

But there is one grand type of the church's resurrection which stands out clearly as such. Long ago the whole people of God descended one dark night into death's domain, traversed it in safety, and with the morning light emerged from it in the triumph of victory. Consider this scene! Behold "all the hosts of the Lord" standing yonder on the brink of a cold dark flood! Before them yawns a deep and dangerous chasm uncrossed by human foot, a dreadful division sundering them from safety, liberty, and rest. Mark them descend amid the deadly waters, gathered together on either side, down, down into the depths. The great congregation, numbering thousands of thousands, are walled about with death; all around them "the floods stand upright as an heap, the depths are congealed in the heart of the sea;" floods and depths soon to whelm in hopeless destruction the enemies of the Lord God of Israel. But the ransomed of the Lord pass through the deep as through a wilderness, and, without a single exception, come forth unharmed from the midst of the sea! With the morning light the joyous song of countless multitudes ascends to Him who has "triumphed gloriously," and destroyed their chief enemy by means of the very flood that has forever separated them from sorrow, and from bondage, and from former things.

But in this matter of resurrection, faith has confirmation of another and a more striking kind, surpassing any that can be drawn from analogy or type, even the most perfect. In the crowning miracle of the past—the resurrection, glorification and ascension of the Lord Jesus Christ, we have no shadow, but the very substance: it is a part of the thing itself, a part of the resurrection of the sons of God, the complete "redemption" for which we wait. He was the First-born from the dead, the First-born of many brethren; He was the First-fruits of them that slept, the first-fruit Sample of a glorious harvest which must surely follow. O thou of little faith, wherefore dost thou doubt any more? wherefore dost thou let hope decay, and anticipation languish and die? Not in this life only have we hope. "Christ is risen from the dead, and become the First-fruits of them that sleep; by man came death, by man also has come resurrection. As in Adam all die, even so in Christ shall all be made alive, but every man in his own order; Christ the First-fruits, afterward they that are Christ's at his coming." Didst thou ever see a solitary sheaf of ripe yellow corn housed safely in the garner in harvest time? "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." The Head is gone up on high; "He was taken up, and a cloud received Him out of their sight." The members must certainly follow "we shall be caught up in the clouds, to meet the Lord in the air." The sons of God must be conformed to the image of the Son and robed in the glory that befits their Father's house. We shall, we must rise—corruption must be swallowed up of incorruption, dishonor must be drowned in glory, weakness must be lost in power, the natural and the earthly must be replaced by the spiritual and the heavenly!

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord," and forasmuch as ye also know that, for those who share not "the first resurrection," there remaineth the "second death."

H. GRATTAN GUINNESS.

Original.

LIGHT AND TRUTH SOLICITED CONCERNING ANTICHRIST.

[Concluded.]

CHAPTER IV, THE SEVENTH VIAL.

"And the seventh angel poured out his vial into the air, and there came a great voice out of the temple of heaven from the throne, saying, it is done. And there were voices of thunders and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great. And the great city was divided into three parts, and the cities of the nation fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Rev. 16: 17, 18, 19, 20, 21.

Vast assemblage of figures, and of the most terrific kind. This is the most tremendous of all the vials. It appears more terrible than all the preceding vials united. About as much is said to prepare the way for it, and to describe it, as with respect to all the other vials. No such preparations appeared for any or all the other vials, as for this. And no such warnings were given. This is called "the battle of that great day of God Almighty;" as being an event well known through the prophets. The events of this vial are future. The particulars are unknown to man. But from the numerous predictions of it, many probable things may be gathered. A great voice from the temple of heaven proclaims, "It is done." The mystery of iniquity is finished. The enemies have had their day; and now God will vindicate his cause. The harvest of the earth is reaped; the wine-press is trodden. The stripes, and thunders, and lightnings are striking expressions of the terrors of that scene. A great earthquake follows, "such as was not since men were upon the earth, so mighty an earthquake, and so great." An emblem of a fatal shock of judgments, such as man has never seen. As our Lord predicted of the same event: "For there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Matt. 24: 21. And as Daniel predicts of the same event: "And there shall be a time of trouble such as never was since there was a nation, even to that same time." Dan. 12: 1. The great city is divided into three parts. By the great city here is meant probably the empire of antichrist. Its subjects revolt and become each other's executioners. The cities of the nations fell. The divine vengeance which breaks at Armageddon, and destroys Gog and all his band, rolls and thunders through the nations, demolishes their capital, and lays their cities in ruins. The antichristian Babylon, including what remains of the papacy, comes into remembrance with God. The cup of the wine of the fierceness of his wrath is given. Every island flees away. The mountains of great kingdoms are no more found. They are plunged in the sea of revolution and ruin. And even all these figures are inadequate to the events. Another is therefore added; that of terrible hail, falling on man, every stone being of about an hundred and fourteen pounds weight; indicative of judgments as much more fatal than those usually known, as hail stones of this enormous size would be more terrible than common hail. The other vials were local; this is general; poured out into the air, or upon the kingdom of the devil on earth, who is the prince of the power of the air. The vast armies of Atheists, Pagans, and the remains of the Papal and Mohammedan powers, collected in the holy land, receive the first discharge of the artillery of heaven, which sinks them into perdition. And the judgments will thence proceed, and will sweep off the violent enemies of the Church in every land. Probably violent, exterminating wars, civil dissensions, pestilences, and the raging elements let loose upon man, with other fatal judgments, will constitute the terrors of that day. The hand of God will be seen by all, in scenes of vengeance. Men will know that those who fall, are the slain of the Lord, whose carcasses, we are assured, "shall be at that day from one end of the earth even unto the other end of the earth." Jer. 25: 33. "This is the day that shall burn as an oven, and all the proud, yea, all that do wickedly, shall be stubble; and that day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4: 1. "This is the day, when God will gather the nations and assemble the kingdoms, and pour upon them his indignation, even all his fierce anger; and all the earth shall be devoured with the fire of his jealousy." Zeph. 3: 8.

"And he shall sweep the sinners thereof out of it." Isa. 13: 9. "They shall be consumed as the fat of lambs; into smoke shall they consume away. And the meek shall inherit the earth, and delight themselves in abundance of peace." The Scriptures which predict this destruction of the enemies of the Church, are numerous, both in the Old and New Testament, and they are terrible! . . . There are many plausible things in favor of the calculations of those who suppose the 1260 years have to be reckoned from the year 606, when the "Bishop of Rome was constituted universal bishop; consequently that they will terminate in the year 1866. This seems to afford but a short time for the great events which are to intervene between the present and the seventh vial. But in this age of wonders, God will do much in a short time. "He will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth." Christ speaks of the days being shortened for the elect's sake. As to the precise time of the seventh vial, I do not feel great confidence. But I believe it is hastening on apace.

According to the preceding scheme of the vials, and in confirmation of it, it is observable that the three last vials fall successively upon the three great wicked powers, the Papal, the Mohammedan, and the Antichristian; giving to each a deadly blow, and the last vial deciding the controversy; sweeping from the earth all who are found in array against the Church. The first four of the vials were poured upon the Papal see and its supporters; and were minor and preparatory events. The fifth gives a death blow to the papal beast, by the rise of antichrist. The sixth subverts the Ottoman empire, and the seventh plunges antichrist, with the scattered remains of the two preceding powers, into perdition, and decides the controversy between the Church and all her inveterate enemies through evangelized nations. Mark the analogy between the vials and the trumpets. The first four of the trumpets related to minor events, which fell upon the Christian Roman empire. The three last related to capital events, and hence were called "woe trumpets." . . . The same thing is true of vials, as they have been explained. The first four were minor judgments upon the Papal see, preparing the way for its destruction. And the three last are capital events, each relating to a different power. I am constrained to think those authors to be correct who have supposed the seventh trumpet or third woe, does not comprise all the vials. It appears as though this trumpet and the seventh vial must meet and receive their accomplishment in the same event. . . . It is striking to observe the sameness of the two events, the last woe trumpet and the seventh vial. . . . In Rev. 16: 17, to the end, is the last vial. In chapter 11: 15, to the end, is the last trumpet. Of the vial we read: "And the seventh angel poured out his vial into the air, and there came a great voice out of the temple of heaven, saying, it is done. Of the trumpet we read: "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." Of the vial: "And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the face of the earth, so mighty an earthquake, and so great. And there fell upon men a great hail out of heaven, every stone about the weight of a talent, and men blasphemed God because of the plague of the hail, for the plague thereof was exceeding great." Of the trumpet: "And the temple of God was opened in heaven; and there was seen in his temple the ark of the testimony; and there were lightnings, and voices, and thunders, and an earthquake, and great hail." Of the vial: "And the great city was divided into three parts; and the cities of the nations fell; and great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath; and every island fled away, and the mountains were not found." Of the trumpet: "And the four and twenty elders, who sat before God on their seats, fell upon their faces, and worshipped God, saying: We give thee thanks, O Lord God Almighty, who art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, (avenged,) and that thou shouldst give reward unto thy servants, the prophets, and to the saints, and to them who fear thy name, small and great; and shouldst destroy them who destroy the earth."

Who can believe, that these two portions of prophecy do not relate to precisely the same period and events? Both introduce the millennium. Both describe the battle of that great day of God, in the same figures. And there is no appearance, that the description of the seventh trumpet contains anything more than what is contained in the seventh vial. If it was designed to contain all the vials, or if the whole period of the vials were then future, how could the voices in heaven proclaim "The kingdoms of this world are become the kingdoms of our Lord,

and of his Christ?" This does not appear to be one of those prophecies which speak of things far future, as though they were present. To suppose it, is to destroy the very occasion of the joys of the heavenly hosts there noted. Their joys were, that the time for the introduction of the millennium had actually arrived. They well know before, that this joyful event was future, and certain, and would arrive in due time. This they knew every time they turned their thoughts upon it. And were their peculiar joys expressed at the sounding of the seventh trumpet, occasioned only by a new turning of their attention to that subject, which was still far future, a thing which they had done millions of times before, how could this afford them any new source of joy? But let them decide the question. Do they not decide that the occasion of their peculiar joy is the actual introduction of the blessed millennium glory? "The kingdoms of this world are become the kingdoms of our Lord and of his Christ." The same thing which is expressed upon the effusion of the seventh vial: "It is finished."

The seventh trumpet, we here learn, relates to the great event which God of old revealed to the prophets. "But in the days of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants, the prophets." What great event of these last days did God of old, abundantly reveal to his servants, the prophets of Israel? The event of the seventh vial, the destruction of the final mystical Babylon, was abundantly revealed of old to God's servants, the prophets. The battle of that great day was very much by them predicted, as may be seen in the second and third sections in chapter third of this dissertation. And lest any should say that that event, so much predicted in the ancient prophets, comprises all, the vials, as they have conceived that the seventh trumpet comprises them, we find the dreadful event restricted, in Rev. 16: 14, to the seventh vial, "To gather them to the battle of that great day of God Almighty." That great day so well known, as abundantly revealed in the prophetic parts of the Word of God. This clause, applied to the seventh vial, forcibly implies that this vial is that very great event so abundantly predicted in the prophets, that God would "gather the nations, and assemble the kingdoms, and pour out upon them his indignation, even all his fierce anger; and the whole earth should be devoured with the fire of his jealousy. And that he would destroy the sinners thereof out of it." The minor events of the preceding vials, probably were not much known in the prophets of the Old Testament. But the dismal, decisive event of the seventh vial was well known in the writings of the ancient prophets. And the predictions of this event can by no means admit that the judgments of all the vials are included in that tremendous scene. For it is ever represented, not as a series of judgments, occupying some centuries; but as one decisive event: "A day that burns as an oven. A gathering of the nations to the valley of decision. And a short work, which the Lord will make upon the earth." Surely, then that event, declared to the ancient prophets, could not comprise all the vials. It comprised only the seventh, which is accordingly called, "The battle of that great day of God Almighty," as being so well known in the prophets. Yet the passage in Rev. 10: 6, under consideration, identifies the seventh trumpet with this very event in the prophets, which is to be fulfilled in the seventh vial; or shows their events to be one and the same.

"But in the days of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants, the prophets." Here then, it appears decided, that the seventh trumpet does not comprise all the vials, but only the seventh. Consequently the seventh trumpet and the seventh vial relate to one and the same event. The numerous predictions in the Old and New Testaments, of the awful and universal destruction of the contending enemies of Christ, evince, that the event will be of sufficient magnitude to fulfill the seventh vial; or that these different representations may relate to this same event. Its extent and terrors will be such, that it is not to be esteemed strange, that in addition to its being called the seventh trumpet, it should be represented as the third vial, the battle of that great day of God Almighty, and the seventh vial. We do not imagine the third vial to be a different event from the seventh trumpet, nor the battle of that great day of God Almighty, to be an event different from the seventh vial; although they are different representations. Why then should it be deemed improper to conclude, that the seventh trumpet and the seventh vial relate to the same event? . . . The sixth vial, may not be far distant. And the seventh, the terrific and decisive scenes of the third vial, and the battle of that great day of God Almighty, will be introduced at the close of the 1260 years, and will decide the controversy between Jesus Christ and his enemies. This scheme concerning the vials, accounts for all the late commotions in Europe; and ascertains that a new and most important era has commenced; although the third vial is still future. The tremendous scenes which have recently taken place, are the judgments of the fifth vial; the subversion of the seat (throne) of the papal beast, by the rise of the atheistical antichrist, who denieth the Father and the Son. . . . The bitter contents of the little book in the angels' hand must be experienced. "And I took the little book out of the angels' hand, and ate it up; and it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many people, and nations, and tongues, and kings." The events here hinted, if they be future, as must be apprehended from the connection of the events of the passage, future days must unfold! The people of God need to be prepared for every event. Never, perhaps, was the Christian armor, and holy vigilance and faithfulness, more necessary than at the present period. Our Lord, when predicting this period, gives in charge; "Watch ye, therefore; for ye know not when

the Master of the house cometh, at noon, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, WATCH."

One who loves and seeks for truth and light.

REPORT FROM "A PRAYER-ROOM."

Sir,—At the suggestion of a mutual friend who has been staying with us, I send you one out of the many interesting cases which come under our notice every week, for insertion in the *Revival*. My object being to follow up my brother Haslam's letter (No 237) and to show how the Lord is working in every variety of way and by every variety of agency.

With the habitual silence and reserve in speaking of the Lord's work, which is but too common in ministers of the Church of England, I have long kept silence, while my heart was burning within me "to declare the works of the Lord and the wonders he hath performed for the kingdom of men." For truly the Lord has worked marvelously in our midst since the day (now twenty months ago) we fitted up a room in this house for nightly prayer-meetings, open to all. The very first night, before we had slept once in the house, the Lord consecrated the prayer-room by saving two souls; since then very many have been saved of the Lord.

It is conducted more after the manner of the American prayer meetings, which is by far the most lively and interesting method. The chief characteristic of the American meeting is the alternate five minutes' prayer and five minutes' address by any person present, stranger or friend, rich or poor. The meeting is thus left to the more immediate leading and guidance of the Holy Spirit. The question of exhortation is not, Will Mr. So-and-so pray? but, Will *any soul* pray or speak?—I am, your brother in Christ,

W. BRADBURY,
Curate of St. George's Bristol.
Feb. 20, 1864.

"Thy way, O God, is in the sea, and Thy path in the deep waters, and thy footsteps are not known." These words are often brought home to us when marking the dealings of God with his people. Their trials are so many and great, that one is sometimes tempted to marvel why they should be so heavily chastened. Then faith reposes on the words, "What I do thou knowest not now; but thou shalt know hereafter." But there are cases in which the mystery is unraveled even now, at least in a great measure. And it may tend to the glory of God, and to the encouragement of some of his afflicted children, to relate the following instance of apparent evil overruled for good.

E. S.—was one of a respectable family, a professing Christian, and a Sabbath school teacher. She married a young man who she knew was putting on the cloak of religion to please her. He soon threw off the mask, and before long his poor wife had abundant cause to repent the false step she had taken in marrying one who had no fear of God before his eyes, no love of God in his heart. The depth of distress into which she was plunged was for a time unsanctified, and she lost the religious enjoyments she once had. But the Good Shepherd sought her out and brought her to his feet as a real penitent, and gave her pardon, and filled her with peace and joy in believing.

Abandoned by her husband for the second time, reduced, with her child, to a state of utter destitution, unsuccessful in her efforts to obtain employment, and her family tired of helping her, it was necessary that she should go to her husband's parish to seek relief. It was in the prospect of this trial that she wrote the following expression of her feelings:—

"O Lord, appear for me now. Must I be banished forever from those precious little meetings that I have tasted so sweet, and from my beloved pastor, who has been the means, in the hands of God, of bringing me to the cross of Christ? Little did I think, when I spent so many hours in prayer, in the silent hours of night, in the behalf of my dear pastor, whom I hold to my heart most dear, I should so soon be parted forever on earth."

And why was this added drop of bitterness poured into a cup of sorrow already full to overflowing? Her very first letter from the Union gives a key to the answer:—

"I went to church on Sunday morning, and spent the afternoon alone. In the evening I went into a ward of unfortunate girls, and asked them if they would like to hear me read a chapter in the Bible and they all gave their consent. We sang that pretty hymn 'I'm but a stranger here,' and then read and prayed; and before I had finished one poor girl cried aloud, 'What must I do to be saved?' and I believe God's Spirit is working powerfully on her mind. Oh, pray with me that it may end in conversion to God."

In a subsequent letter she mentions that this young woman left the Union singing:—

"Oh the blood of Jesus, the precious blood of Jesus, it cleanses from all sin."

The Lord raised up a kind friend for E. S., and in about two months she returned to the city which had become so dear to her as her spiritual birth-place, although it was the scene of her domestic sorrows. In about six weeks she felt constrained to write to one whom she had considered quite hardened, and to her thankful surprise she received the following answer:—

"Your prayers and your loving advice have followed me up ever since you left us, night and day. How kind and loving you bore all our taunts and scoffs. Your prayers and tears have saved me. But for them I should have plunged myself in misery and guilt. It has led me to throw myself into the arms of Jesus as a lost and ruined, and undone sinner, and I have found Him to the joy of my heart. How can I ever thank Him enough for sending you among us! If I could but see you, to tell you all Jesus has done for my soul, and not mine only."

When E. S.—read this, did she regret the way the Lord had led her? Oh, no; her heart was filled with joy, and her mouth with praise. And yet how trying it was to her at the time, may be judged by her own words:—

"My cup of bitterness runneth over. Has my God forgot to be merciful? My nights are sleepless, I water my couch with my tears. They don't allow any tea, unless we have the means of buying it; nothing but thick gruel, and I cannot touch it. I have done nothing but faint away ever since I have been here. Oh, how kind my Jesus was in bringing me to Himself, before I was called to drink this bitter cup. This is the bitterest that I ever drank, and I have had many of them this last eight years. Oh, pray for me, that I may submit to my Heavenly Father's will. I have had sweet times of communion with Jesus since I have been here. I have found out that true happiness is in a renewed heart, although that heart is shut up in a Union."

She did not pursue her work of faith and labour of love unopposed. Before she left she wrote:—

"I am forbidden to read or give tracts to any of the poor inmates. The master don't believe in any place of torment hereafter. May the Lord have mercy on his poor soul. My only time for prayer and devotion is in the night, and I get a sweet hour with my Jesus, bless and praise his holy name. Although it is painful with me at present, 'twill cease before long, and then, oh, how pleasant the conqueror's song! Bless my Jesus, He doth regard a sigh or a groan from a contrite heart; and I feel, living or dying, I am the Lord's. May God forbid these few words should cost your kind heart one pang, or else my burden will be double, for I have committed my all into his dear keeping. My daily prayer among my wicked companions is, 'Hold Thou me up, and I shall be safe.'"

Thus was the life within maintained by prayer, and by constantly looking off unto Jesus. Divine grace enabled her to bear witness for Jesus both by her lips and in her life, and not until the whole company of the redeemed are gathered in can we tell the amount of blessing to souls which was the result of this dark and trying dispensation to E. S.—Not to us, O Lord, not to us, but unto Thee only, be all the praise.—*Revised.*

WHEN?

Reader I dare say you mean 'one day to be a decidedly religious man. You hope one day to be a really serious Christian. You think it quite right to be a pious person. But when is this to be? I say again, When?

Are you waiting till you are sick? Surely you will not tell me that is a convenient season! When your body is racked with pain, when your mind is distracted with all kinds of anxious thoughts, when calm reflection is almost impossible, is this time for beginning the mighty work of acquaintance with God? Do you talk so?

Are you waiting till you are old? Surely you have not considered what you say. You will serve Christ when your members are worn out and decayed, and your hands unfit to work? You will go to him when your mind is weak and your memory failing? You will give up the world when you cannot help it? Is this your plan? Beware, lest you insult God!

Are you waiting till you have leisure? And when do you expect to have more time than you have now? Every year you live seems shorter than the last; you find more to think of or to do, and less power and opportunity to do it. And, after all, you know not whether you may live to see another year. Boast not yourself of to-morrow—now is the time.

Are you waiting till your heart is perfectly fit and ready? That will never be. It will always be corrupt and sinful,—a bubbling fountain full of evil. You will never make it like a pure white sheet of paper, that you can take to Jesus, and say, "Here I am, Lord, ready to have thy law written on my heart!" Delay not; better begin as you are.

Oh, lingering reader, are not your excuses broken reeds? Be honest; confess the truth! You have no good reason for waiting.

Take the advice I give you. Resolve this day to wait no longer. Begin at once to seek God. Repent of your sins. Break off your evil habits. Believe on Christ, and be saved.—*Rev. J. C. Ryle.*

TARES OF THE NEW TESTAMENT.

There has been no little difficulty in ascertaining the plants whose names have come down to us in other languages. Indeed, the same plant is called by one name in one place and a different name in another, even in our language. And where the supposed names are in different languages, the writer may not have known the plant named or have mistaken it for another. The English have long called a species of wild bean under their name tare, if not two or more species of vetch, found also in our country as well as in Europe. But any species of bean is so unlike to wheat that they cannot be confounded, while our Saviour represents corn (wheat) and tares so alike that they cannot be distinguished till their fruit is put forth. Then, their flowers and fruit present an immense difference. This is now palpable.

With the wheat (corn) of Palestine grows another plant called darnel by the English, which is the true tare of the Bible, and described by botanists under the name of Lolium. Its seed is noxious or poisonous; it is said to be the only grass, among the three or four thousand species of this most important tribe, which has a noxious property. Yet, this grows now, as it did anciently, in Judea with the wheat, and cannot be separated till after the wheat is thrashed. The seed resembles in form the wheat, but is readily distinguished, though nearly as large as wheat. It is not degenerate wheat, but a distinct plant. When it is used in bread it "stuns" people and makes them giddy. Another says it "produces sottishness." Hence, the botanists have named it *Lolium temulentum*, the sottish, poisonous Lolium. Its effects show the necessity of separating the two kinds of seed. This is done after the thrashing, as it seems very difficult at least before. The Arabs do this work not very effectively; but the Jews with great particularity. As I

heard a missionary describe the plant and its growth with the wheat and the mode of separation, which he had often witnessed, I could trace the long line of the same facts in the living of the same people for thousands of years.

Another species is found with this springing in our country, as well as in England and wide over the east; yet this noxious Lolium has accumulated in such quantity, so far as I have learned, in Judea only.

The Greek word in Matthew, translated tares, is *zizania*, and is used in the account of agricultural matters in Greece. One old writer says: "Zizanian injuries wheat; and mixed in the bread, occasions dimness of sight to those who eat of it," and "might have added giddiness of the head also." It is not strange that Virgil called the plant "Inelix Lolium," a plant to make wretched. The plant, seems to be satisfactorily ascertained, and the knowledge is important.—*C. D. in Rural New Yorker.*

THERE WAS NO CHRIST IN IT.

A western clergyman, while recently participating in a prayer-meeting in an eastern church, related a striking instance of the power and grace of God in the conversion of one of the prominent generals in the Union army. Early in February last a revival was in progress in a city where his wife resided. At her request the prayers of Christians were earnestly called out for his conversion, when what was their surprise and encouragement to see him enter the house at one of their religious meetings, he having unexpectedly arrived at home on a furlough. On the Sabbath evening after his arrival, at the close of a solemn sermon, the invitation was given to all who wished, to remain half an hour for prayer. The general, who during the sermon had shown that he was ill at ease, was evidently quite undecided what to do, returning once and again from the door to his seat; but at last, he left the house and went home. Conscience, however, was at work, and soon he started back for the church, resolving, if the meeting had not closed, to go in. On arriving at the church, he was grieved to find the lights out and the door closed. He sorrowfully retraced his steps homeward, and retired to rest, but not to sleep.

In the middle of the night he rose and dressed, and started for the house of the pastor. The good minister, suspecting the reason of the call at that unseasonable hour, was not surprised when the general said, "What must I do to be saved?" Repeating to him Paul's reply to the jailer, the pastor invited him in, and for two hours engaged in personal conversation, prayer, and singing, in which they were joined by other members of the family.

Before the interview closed, the general rose, and bringing his fist down upon the table with great force, said repeatedly, and with emphasis, "It's done! It's done!" adding, "I have been loyal to my country; but now, by the grace of God, I mean to be loyal to him." Then taking a paper from his pocket, on which were drawn two parallel lines, he showed it to his pastor, telling him that the day before he had studied those lines for two hours. On being asked to explain, he said that he had gone to the woods to meditate, and while there had drawn these lines, one of which he meant to represent the life of the moralist, the other that of the Christian. On the first line he had written the requirements necessary for a moralist, and looking them over felt that he could meet them. He then wrote on the other what would be necessary for a Christian to do, but had to confess to himself that he could not live up to that. He then returned to the first, but the longer he "contemplated it, the more apparent became its fatal defect, there was no Christ in it. He felt then that that could never meet his wants. In that midnight interview, when Christ was presented to him as the all-sufficient Saviour, he accepted him with the promptness and decision of a brave soldier, and the important work, we trust, was "done."

During the remainder of his furlough, he was as fearless in the service of the great Captain under whose banner he had enlisted, as he had been in his country's cause; and after his return to his command, by whom he was almost idolized, and with whom, under Sheridan, he performed some of the most daring and important achievements that resulted in the final overthrow of Lee's army, he at once took a decided stand for Christ, showing by word and deed the reality of the change that grace had effected.—*American Messenger.*

POWER OF THE WILL VERY LIMITED.

There is also an exaggerated notion of the power of the human will. Men have an idea that it is in the power of a man, by his will, to change his life instantly. They think that if a man was going wrong, he has the power to instantly go right. Do you believe that? A great many do. It would be very comforting to believe that, if I should go on sinning forty or fifty years, I could, notwithstanding the terrific law of habit, and without regard to the momentums of moral tendency, by the simple power of volition, turn around in a second, and be as good as I would have been if I had taken the opposite course. What a labor-saving machine volition is, if it has such a power! But can a man do both work as a cabinet-maker for years and years, never making a close joint, and never training his eye or his hand to closeness, and then, at the age of forty or fifty, instantly change all his habits, and become a good workman? Can a man that has been a tricky politician for forty years, in a moment become a high-minded, magnanimous, Washington man? I do not know the city of Washington, but George Washington. Everybody knows that such things are impossible. What says the Scripture on this point?

"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil." Learn to do well. It is to the last degree important that we should teach the young that bad courses of conduct lay foundations

that cannot be taken up in a hurry. And though a man may, in the twinkling of an eye, in a moment, by volition, turn round, and begin to try to undo the wrong in his life, and rebuild that life on better habits, that undoing and rebuilding is a life-long process. And if there is an impression that a man can go on through youth sowing his wild oats, and giving himself up to impurity and knavery, and by-and-by, in a revival of religion, by a stroke of God's Spirit, be led to a change, and come out, having all at once thrown off the old man with his deeds and dispositions, it is a doctrine that is fundamentally immoral. It strikes at the foundation of natural as well as of revealed religion. For I hold that a man who has been travelling toward the North Pole one year or two years, till he is well-nigh frozen by the extreme cold of the North, and at last says, "This is not, the equator," and turns round, is not, the moment he turns, at the equator. He must take many weary steps before he will find himself there. And a man that has been wicked cannot turn instantly from his wickedness, and rub out the effects of his past life.

It is therefore important that this doctrine of the power of the human will should be limited, and that men should understand that the will does not revolutionize and reconstruct the past, except by a process of gradual working.—*Rev. H. W. Beecher.*

HOUSEHOLD MUSIC.

Why not sing, brother, when you assemble for morning and evening worship in your family, tune your harp in sacred melody, sing praises to God! Why omit positive duty, one of the most profitable, interesting, enlivening, soul-cheering, soul-kindling parts of family worship! Nothing tends to keep up the duty of domestic prayer with interest and profit like singing. It aids prayer, also opens the door of Paradise, woos the Spirit. Besides, singing is as much a duty as prayer, the command equally positive. Why omit it then in a single instance? It is marvelous, fearfully marvelous!

Even ministers, deacons, class-leaders, in some instances have led down the watch. This omission of household music has led to the omission of congregational in God's house, one of the direst evils with which the churches are cursed! One sin has led to another sin more general, more fearful! To restore family singing is the only sure way to bring about congregational, to restore to the sanctuary of God its wonted sweet melody and salvation. This confining the singing to a few in the house of God is truly "an evil under the sun," wicked in the sight of heaven—God frowns upon it, sends leanness into the soul.

"He that can sing and will not sing should be made to sing."

"Sing praises to God, sing praises."

CASE OF ANSWER TO PRAYER.

A young lieutenant was wounded and in hospital at Fortress Monroe. Amputation of the arm had been performed near the body. He was sinking fast, and his friends in New York were telegraphed to that effect and advised, if any of them wished to see him alive, they must come on immediately, for the surgeons said they had never known one live having his symptoms.

The friends brought his case, as speedily as possible, before the Fulton-street prayer meetings, and he was prayed for with great fervency. When the uncle who went on to Fortress Monroe arrived at Chesapeake Hospital, the very first inquiry was, "Is Lieut. — alive?"

"Yes, and doing well," was the reply. "When did he begin to mend?"

"About two o'clock on Tuesday," was the reply. This was the day on which prayer was offered for him in the Fulton-street meeting. The surgeon said he could not account for it. They had never known of such a case, and recovery afterwards. It was, they said, almost a miracle.

"BEHOLD THE MAN."—*John 12: 5.*—Jesus is presented before thee, crowned with thorns, scourged, with his face so marred more than any man's. His blood is flowing, his heart breaking, and he is a man of sorrows. Behold him, then, for in this man, under these circumstances, dwelt all the fullness of the Godhead bodily, all the treasures of wisdom and knowledge. In him the love of God centred, and shone forth. He is the only foundation of his church's hopes, the only source of eternal salvation. He is Jehovah's first-born, his only-begotten Son, the express image of his person. He is thy Substitute, Surety, and Redeemer. He is the holy, harmless, and undefiled Lamb of God; taking away the sin of the world. Behold him, for he here discloses the depth of his love; and teaches thee patience, meekness, and resignation, under insult, suffering and disgrace. Oh, behold Jesus, and be ashamed of complaining, of repining, or indulging any revengeful feelings. Behold and imitate! Behold and love! Behold and adore!

Wounded head! back ploughed with furrows! Visage marred! Behold the Man! Sunk with grief, behold the Man! Lamb of God, led to the slaughter, Melted, poured out like water! Should not love my heart inflame? Viewing thee, thou slaughter'd Lamb?

Simplicity in character is like the cash system in trade—it settles everything as it goes along. Duplicity on the contrary runs up a long bill, and is perpetually giving reckless promises, and asking heavy loans at ruinous interest on one hand, to stave off the frequent liabilities on the other. Simplicity lies down and rises up with a happy sense of liberty, the effect of obedience to the divine exhortation, "Let your yea be yea, and your nay nay." Duplicity is continually tortured with a consciousness of insecurity, fulfilling the Scripture which saith, "The deceitful shall be under tribute." Prov. 12: 24. Simplicity believes that "now" is its only opportunity, and as its passage through time is like the passage of Elijah through the Jordan—the current parts before him as he goes, and closes steadily behind him, leaving all things

smooth and untroubled. Duplicity thinks "to-morrow shall be as this day and much more abundant," and so it dashes on like the Egyptians into the Red Sea; multiplying every moment its own risk and danger, till from behind, the long-neglected reckoning overtakes it, and its history becomes a chaos of wrecks—"vari in gurgite vasto." Finally, Simplicity, in asking no credit, wins universal credit, and establishes itself forever above suspicion. But Duplicity is always asking for credit, at last loses the confidence of its neighbors through the very vehemence of its attempts to sustain it. Truly "the fear of the Lord is the beginning of wisdom," for it makes man like a little child, and preserves to him the blessed honesty of a little child.

The Advent Herald.

TUESDAY, AUGUST 15, 1865.

JOSIAH LITCH, EDITOR.

THE MILLENNIUM—LITERAL VIEW.

Let us look, then, at what may be gathered on the subject from the New Testament.

1. I think you will find it invariably true, that wherever the resurrection of both the good and bad is spoken of, the resurrection of the righteous is always named first, and that of the wicked afterwards. "All that are in their graves shall hear his voice, and shall come forth:—(1) they that have done good, unto the resurrection of life; (2) they that have done evil, unto the resurrection of damnation." "There shall be a resurrection of the dead, both (1) of the just and (2) unjust."

2. The resurrection of the righteous is specifically said to precede the resurrection of the wicked. "As in Adam all die, even so in Christ shall all be made alive." But every man in his own band, cohort, company; Christ the first-fruits; afterwards they that are Christ's at his coming; then the last band. "The dead in Christ shall rise first." "The rest of the dead lived not again until the thousand years were finished." 3. The resurrection of the righteous is everywhere spoken of as a peculiar blessing, in which the wicked have no share whatever. Of every one that seeth the Son and believeth on him, Jesus says, "I will raise him up at the last day;" thus distinctly intimating that none but believers shall share in the resurrection here contemplated. He speaks of "the resurrection of the just" as something quite distinct from anything in which the unjust shall have a part. He says that "the children of the resurrection are equal unto the angels, and are the children of God," and "are as the angels which are in heaven." Here he certainly speaks of a resurrection from which the wicked are quite excluded. See also Romans 8: 23; 1 Cor. 6: 14; 2 Cor. 4: 14; "Blessed and holy is he that hath part in the first resurrection."

4. The resurrection of the righteous is plainly spoken of as *esoteric*. One instance is in Luke 20: 35, where the Saviour speaks of those worthy of heaven as destined "to obtain the resurrection," not merely "from the dead," as our version reads, but "OUT OF OR FROM AMONGST the dead ones." This certainly implies the raising of some, that is, the saints, while the rest of the dead remain in their graves. Another instance in Philippians 3: 11, where Paul speaks of his strong desire and great exertions to "attain unto the resurrection FROM AMONGST the dead ones." What did Paul mean by this? "Of his resurrection at the end of the world, when all without exception shall surely be raised, he could have no possible doubt," says Professor Stuart. "What sense then can this passage have, if it represents him as laboring and suffering merely in order to attain to a resurrection, and as holding this up to view as unattainable unless he should arrive at a high degree of Christian perfection? On the other hand, let us suppose a first resurrection to be appointed as a special reward of high attainments in Christian virtue, and all seems to be plain and easy. Of a resurrection in a figurative sense, i. e. of regeneration, Paul cannot be speaking; for he had already attained to that on the plain of Damascus." Both these passages being before us the whole congregation of the really dead, and describe the resurrection of which they speak as a selection out of or from among that great company, taking some, and leaving others. The second is particularly remarkable. For if the righteous and the wicked are all to be raised together, Paul might have saved his pains to attain to a resurrection of which he would have at all events been partaker. "Of like tenor," says Stuart, "is the implication in Luke 14: 14, where the Saviour promises to his disciples a sure reward for kindness to the poor and suffering, at the resurrection of the just. Why the resurrection of the just? What special meaning can this have, unless it implies that there is a resurrection where the just only, and not the unjust, will be raised? This would agree entirely with the view in Rev. 20: 5.—But the rest of the dead lived not again, until the thousand years were finished."

Now, when we come to sum up all these facts, and assign them the force which belongs to the words of inspiration, the conclusion is to me unavoidable, that the doctrine of a two-fold resurrection has a solid foundation in the Scriptures. The resurrection of the holy is entirely separated, in nature and in point of time, from the resurrection of "the rest of the dead." Strike this doctrine from the Apocalypse, and we still have it in the epistles of Paul. Strike it from the epistles, and we still have it in the teachings of Jesus himself. Strike it from the whole New Testament, and we still have it firm and unshaken in the holy prophecies of Daniel and Isaiah. But let the hand be withered that attempts to strike it from any portion of the word of God. It is there, distinct and clear, authorizing all the saints to hope for the redemption of their bodies, and their corporeal transformation, so soon as the millennium shall begin.

Here, then, is another argument for the doctrine of Christ's pre-millennial coming. The resurrection of the saints is everywhere connected with his final advent. "All shall be made alive; they that are Christ's at his coming." "Them that sleep in Jesus will God bring with him. For the Lord himself shall descend from heaven: and the dead in Christ shall rise first." "When he shall appear, we shall be like him." But the resurrection and glorification of the saints is just as clearly connected with the beginning of the millennium. There can be no millennium whilst the wilful king continues to "exalt himself, and magnify himself above every god, and speak marvelous things against the God of gods;" and the fall of this antichristian power, and the glorious resurrection proclaimed by Daniel, are contemporaneous. "He shall come to his end, and none shall help him." And at that time God's people shall be delivered, every one that shall be found written in the book; and many of them that sleep in the dust of the earth shall awake." So in the text, the millennium, or the period of the thousand years, is introduced by the rising and living again of "them that were beheaded for the testimony of Jesus, and for the word of God, and which had not worshipped the beast nor his image." These holy ones are to "live and reign with Christ the thousand years;" and so their resurrection must occur at the beginning of the thousand years. And as they that are Christ's arise "at his coming," his coming must be before the millennium.

Such, then, is the glorious hope of the Lord's people. Very soon shall Christ their deliverer come, and change them into a full likeness to himself. Then shall his victory over death be manifest. "Because he lives, we shall live also." "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." And how many sunny thoughts cluster around this doctrine!

PROPRIETOR AND SOVEREIGN. God, the Creator, claims to be the sovereign of the world, and to possess the right of dispensing dominion to whom he will. "Accordingly when he made man, he said to him, 'Have dominion over the fish of the sea, over the fowls of the air, over the cattle and over all the earth, and over every thing that moveth on the earth.'" Gen. 1: 27. This was the beginning of earthly dominion, and was God's kingdom on the earth. When man, by rebellion, lost his dominion, and became so corrupt that God determined to sweep the race from off the earth, he found one righteous man whom after 600 years of trial proved faithful and spared from destruction by the flood. To Noah as he emerged from the ark, the original dominion was restored. Gen. 9: 1, 2. "And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. And the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered."

In process of time nations arose and were organized; and it became as necessary that there should be supreme power among the nations as between each other, as over each nation within itself. And accordingly Nimrod arose and "became a mighty one in the earth," and organized a great monarchy, founding the seat of empire at Babylon and Nineveh. Gen. 10: 8-11. "And Cush begat Nimrod; he began to be a mighty one in the earth." He was a mighty hunter before the Lord. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah."

This empire was perpetuated under various modifications, until Belshazzar was slain in Babylon, B. C. 538, Dan. 5: 30, 31. "In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old."

But after a few centuries, God elected and raised up a people for himself, to whom he made himself known by various agencies and called and took into covenant with himself, and to whom he made promise of headship among the nations, on the condition of their obedience to him. His call and proffer is recorded, Ex. 19: 4-6. "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel." To this proposition the response was, "All that the Lord hath spoken, we will do." Ex. 19: 8.

The Lord then proceeded to reveal to them his will, and developed a system of government under which this people were to live, and by obedience to which they were to prosper in the land of promise. If they were obedient to all this law, he promised to "Set them on high above all nations of the earth." He would establish them "An holy people to himself." "All nations of the earth should be afraid of them." They should be the "Head and not the tail; above only, not beneath," if they kept the law. Deut. 28: 1, 9, 10, 13. And under this law they were brought into the promised land, and put in possession. "The nations who possessed the land had no power to stand before Israel, but were destroyed and cast out; and God's people were the first among the nations."

This supremacy they always maintained while they were obedient to God's law; but whenever they forgot him, or departed from his laws, they were oppressed and brought into bondage. Thus with varying fortune they continued till they desired a visible king,

house, the royalty of Israel is to remain to all eternity; and Zion, the place of David's throne, is to continue to be the place of Israel's royalty forever. Ps. 132: 11-14. "The Lord hath sworn in truth unto David; he will not turn from it: Of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant and my testimony that I shall teach them; their children also shall sit upon thy throne forever. For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it."

It will be seen by the terms of this promise, that the unbroken succession to endless ages of David's descendants, was to be on the condition that they kept the covenant and testimonies of God. If they did not do this, they were to be visited with the rod and stripes. The royalty was to pass from their hands, yet so as not to disannul the promise or oath of God to David. Ps. 89: 35-37. "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven, Salah."

This promise will never fail, because it is "Confirmed of God in Christ." "And all the promises of God in him are yea and in him are amen." But when dependent on poor fallible mortals for their accomplishment, they are always conditional.

After Solomon's death, ten of the twelve tribes revolted from David's house. But Judah, Benjamin, and half the tribe of Manasse remained, for the sake of David. 1 Kings 11: 30-36.

The descendants of David continued to reign in Jerusalem, on Zion, till the days of Zedekiah, B. C. 588, when that king was carried captive into Babylon. For their sins, God then passed the following decree of suspension of the royalty of David's house, till the coming of Jesus Christ, since which no man of David's house has reigned in Jerusalem. Ezek. 21: 25-27. "And thou, profane, wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God; Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until I come whose right it is; and I will give it him."

COLORADO SUFFRAGE.—The convention of colored men which met last week at Alexandria, Va., in their appeal to the conscientious, sympathetic and just judgment of the American people to be invested with the elective franchise, advance the following reasons why they should have authority to vote:

"Because we can see no other safeguard for our protection.

"Because we are citizens of the country, and natives of this State.

"Because we are as well qualified to vote who shall be our rulers as many who do vote for that purpose who have no interest in us, and know not our wants.

"Because our representation as heretofore told in Congress was not in accordance with our wishes, and therefore we feel that it is right, and our privilege to vote for the man who shall so represent us."

"Because we believe that the time has come when the colored people are to be felt as a power in this government, either for good or evil, and that there is no way so calculated to make him subservient for good as to make him a good and loyal citizen.

"Because we believe it will be the means of restoring the balance of power which shall harmonize the conflicting elements which are now so rife in the South."

"Because we believe that if the white men will look at the subject in its proper light, they will see the necessity of granting us this privilege, as they will find in us friends that will ever vote for men who shall be true to the States and loyal to the United States, and because nothing short of equality in law will ever secure to us the wants which every free man needs, and must enjoy, if he will be at peace at home and in the community in which he lives."

With these considerations we do most respectfully and earnestly appeal first to the citizens of Virginia, that they give ear to our humble petition, that in the reconstruction of the laws of this State they do in the prayers of this convention, and before a just God, so harmonize their laws, as there shall be no distinction before law on account of color, and that every man may expect justice before the tribunals of the State, and "Then shall righteousness go forth as brightness and truth, as a lamp that burneth."

THE STATUS OF NEGROES IN KENTUCKY.—In short, slavery has no actual existence in Kentucky, and if the constitutional amendment is defeated at the election, the whole active colored population will fly, unless I employ the troops to prevent it, and you have not, and will not be likely, to order that to be done.

To illustrate the effect of any fair rule upon the status of slavery in Kentucky, I will advert to the effect of one rule which I am compelled to recognize and observe.

By the laws of Kentucky—lives once, when all were slaves, just enough in their application—all negroes were presumed to be slaves. Now a large majority are certainly free. To presume slavery from color alone is contrary to justice; to presume freedom without regard to color, and give protection accordingly, is to end slavery. I am often called upon to afford protection where there is no proof at hand, and am compelled to presume one way or the other.

I submit these difficulties to meet some of the complaints which will probably reach you from the loyal people of Kentucky.

I have the honor to be, very respectfully,
J. M. PALMER,
Major-General Commanding."

THE ATLANTIC CABLE.—The news from Newfoundland this morning leaves but little doubt that the second attempt to lay a telegraph cable across the Atlantic has proved

a failure. Although we have no positive information from the Great Eastern, yet her non-arrival at Heart's Content taken in connection with the fact that she could not have been delayed by storms, will remove even the vestige of hope left in the minds of those who believed that the defect in the cable discovered when five hundred miles had been paid out could and would be remedied. The opinion of Mr. Everett, who superintended the laying of the first cable, that the second attempt has resulted unsuccessfully, will satisfy the most sanguine believers in ocean telegraphy that we shall not be able to exchange electric greetings with Europe for the present. The steamer now due off Cape Race will probably bring us authentic intelligence of the cable and the cause of its failure.—*Daily Herald, Aug. 12th.*

On Monday and Tuesday, July 31st and Aug. 1st, the Israelites throughout the world solemnized in fasting and prayer the annual fast of Ab, founded on the destruction of the Temple, and the overthrow of the national government. Although nearly twenty-three hundred years have elapsed since the other Temple was destroyed, and eighteen centuries since the destruction of the second Temple, both occurrences taking place on the same day of the month, the fast is still continued from Monday evening to Tuesday night, in accordance with the Jewish ritual, and in consonance with Israelitish feeling. The fast is inaugurated with reciting the lamentations of Jeremiah, and after the morning service, several hours are employed in the synagogues in chanting in plaintive tones, the compositions of the saints of antiquity, and imploring the God of Israel to remove the rod of chastisement from Israel, and again to reillumine the light of other days, by the re-establishment of their Temple, and the restoration of their government to its original splendor. Would that these "lost sheep of the house of Israel" might know him of whom it is written "the government shall be upon his shoulder," and thus "come to the brightness of his rising!"—*Christian Secretary.*

DANGEROUS ILLNESS OF THE SULTAN.—The Sultan has been very ill. It is supposed that he is so still. For several days he was generally believed that he was dead. Aali Pasha represented that his disease was inflammation of the bowels; Fuad Pasha said it was nothing but common chills and fever; but private advices from the palace say that the Sultan appears to be insane, and that unless he soon dies it will be necessary to confine him. Should the Sultan die, he will be succeeded by Murad Effendi, the eldest son of the late Sultan, unless Fuad Pasha should attempt a revolution in favor of the son of the present Sultan. Murad Effendi is a dissipated, stupid, god-natured man of 26 years, not unlike his father. He has made some attempts at learning French, but has given it up. The only advantage to be gained by his accession to the throne would be the overthrow of Fuad Pasha and Aali Pasha; but perhaps their successors would be equally bad.—*Cor. New York Tribune.*

REBEL BRUTALITY AT ANDERSONVILLE.—Peter J. Smith of the 6th Connecticut regiment, who was at one time a prisoner at Andersonville, makes affidavit that the following barbarity was practiced upon himself and others by Major Allen, of the 2d Virginia cavalry:

"At one time he took eight of us, myself amongst the number, all non-commissioned officers, and upon our refusing to take the oath and to persuade the privates to do so, tied each of us, our hands and arms to our sides and our feet together, so that we could not take them, laid us on our sides, and then took a loaded pistol and resting it on our ears fired it off, causing us the greatest agony, and the blood to flow from our ears. He caused the pistol to be thus fired on my ear twelve times, saying: 'I will make you so you can't hear the command of another Yankee General or commander.' The hearing of my right ear has been destroyed in consequence of this treatment."

EARTHQUAKE IN CANADA.—A smart shock of earthquake occurred at Ottawa, C. W., on the morning of the 3d inst. The noise produced is described as a "loud rumbling nature, resembling somewhat the sound of a heavy lumber wagon over a rough stone road. The sound continued perhaps a minute and a quarter, increasing gradually in distinctness, and then murmuringly dying away. The shock was sufficiently strong to throw a lad, who was attending a sick parent from his seat. Every house in the vicinity shook to its very foundation. The shock was also distinctly felt at several other places.

LEAGUE OF SOUTH AMERICAN STATES.—*New York, Aug. 5.* The treaty between the South American States is published. It is binding fifteen years, and provides for a common defense against foreign intervention in the affairs of either and each, binding itself to non-intercourse with any nation attacking either. It is to counteract the aggressions of Napoleon and Maximilian. The States included are Salvador, Bolivia, Columbia, Chili, Ecuador, Peru and Venezuela.

Albert L. Starkweather, the Manchester murderer, was arraigned at Manchester, Conn., Friday, for killing his mother, and pleaded not guilty. He maintained throughout an air of stoic indifference. His counsel stated that no advantage would be taken of the strange oversight by which the murder of his sister Ella was omitted in the charge against him.

THE JESUITS.—An official statement concerning the Jesuits gives the following interesting particulars:

"There are now in the Papal States 475 members of the society, 385 of whom reside at Rome, and the rest in religious houses and colleges in the provinces of Comarca, Velletri, Frosinone, and Viterbo. Fifteen of them are employed on the staff of the ultramontane paper *La Civiltà Cattolica*. At the end of last year the society numbered 7728 members, or 199 more than in 1863. It is divid-

ed into 21 provinces, four of which are in France; five in Germany, Belgium and Holland; two in Spain; five in Italy; one in Mexico; and five in England, Ireland and the United States. The number of Jesuits on missions in foreign countries is 1532, or 240 more than in 1863. Of these 25 are in Europe, 296 in Asia, 213 in Africa, 276 in North America, 199 in South America, 55 in Oceania, and 15 are travelling. In 1841 there were only 3568 persons in the society, so that its numbers have more than doubled in the last twenty-three years."

A TENNESSEE PLANTER AND A NEGRO SCHOOL.—The Nashville correspondent of the Cincinnati *Gazette* says:

"No man about Nashville is better known than Gen. Harding. His plantation is one of the finest in Tennessee, and he went into the rebellion with his soul. But he has been subdued, has taken all the oaths, and seems disposed to observe them. He has on his plantation a hundred and ten negroes—the remnants of a once valuable stock owned before the war. Yesterday Gen. Fisk went out to Gen. Harding's to talk with him and the colored people about a school. When the matter was first broached, Mr. Harding expressed himself in strong terms against it. He was willing to pay for the work he obtained, but a colored school he would never have on his plantation." However, a meeting was called. Gen. Harding introduced Fisk, told who he was, what was his business, and sat down. Then the General took the floor, and explained his views in regard to a school. The scene just there and then formed a spectacle worthy the pencil of a Raphael. There sat the ex-rebel planter and general, and before him a congregation of ex-slaves, whose dusky faces, when they heard of the school, were lighted up with a joy better imagined than described. One old gentleman broke out: 'Blessed Lord, Massa General, dat is just what we want, exactly!'

After hearing the General and beholding the enthusiasm of the blacks, Mr. Harding gracefully surrendered one of the most wicked prejudices of the South, and agreed that a school should be opened on his plantation, to which he would give all possible encouragement! As soon as arrangements can be made, and a suitable teacher procured, a school of sixty children will be opened."

Correspondence.

FREEDMEN'S MISSION.—THE RIGHT SORT.

Bro. Litch.—It seems that the adversary of all good hates the Freedmen's Mission, but I hope its friends will put forth far more vigorous efforts, therefore enclosed I send you fifty dollars to aid in this glorious enterprise. May God greatly bless and prosper the Freedmen's Mission is my humble prayer.

LEMON ROBBINS.

The above has the true ring, and we trust it is but the beginning of what is to be done in behalf of this mission, now endorsed by the opposition of the devil. It should be borne in mind that the money is needed at once to make good the loss sustained. Let our faithful missionaries be encouraged by the action of their friends at home. They are doing a noble work, and the blessing of God will attend their efforts and rest with those who aid.

Bro. Litch.—I am comfortable. I will tell you and your readers a little of Dover Circuit, Canada West. I have visited most of the time since I arrived, when able: for I have been unwell some, here, as elsewhere, with my throat, and an ill turn of summer complaint. The fever and ague is about some, and I have felt some symptoms of it.

I visited about all within two miles of the church, without distinction; Adventists, and Methodists, Baptists, Presbyterians, Church of England, Wesleyans, Catholics, Universalists, Nothernians and Infidels. So you see I have been impartial, and that is, I think, the best way. All received me courteously. All but two treated me cordially, only one broached opposing doctrine, and she but poorly. Universalism is the refuge of the bad, the shield of the guilty, the hope of the hypocrite and excuse of the vain.

We have very good attendance at the Black Creek Church. The attention is excellent, as could well be asked for, and the Sabbath school has gone up from 60 to 86, and it is certainly a fine school. Teachers and scholars remind me of Trenton very much—the order, and attention and learning rather better, I think. Some come three and a half miles. I think it will be still larger. They are eager to learn, and love to be talked to. I preach to the school next Sabbath, and expect to raise a new library for it right away.

At Nanticoke, the attendance is small; eight miles distant, where I preach at 4 P. M., in two weeks. They seem to be mad against us, since Bro. Gates had his contest with Pugsley there; about thirty hearers.

At Victoria, where Bro. Gates held a protracted meeting among two Baptist churches at strife with each other, and where he "spoke the word with much contention," and stirred up the elements for the time wonderfully, there is not much to hope. He did not stay long enough; his wife called him home before he completed the work, so when I got on here, the elements had settled back again, so that not much can be gathered. Had he staid and hammered on, while the iron was hot awhile, something might have been welded together, but there is no adhesion now. He will have to come again in the fall or winter, and try another heat, and then it may succeed.

The weather has been changeable, and some very cold; frost two nights in July. I had to wear winter clothing. It is rather dry, and crops suffer a little by it, yet generally they are very good. Pasturing dries up the most, and threatens butter and cheese.

I visit the lake and look across it to the States, and see the bluffs upon the other side, and would love to go. But duty says, not yet, and I learn to be content, though I doubt if my health will admit of any long stay.

This is a warm-hearted and good church, willing to labor and ready to communicate. Pray for us, and labor on where you all are, for the Lord and souls, and presently we will meet and bring our sheaves with us. Some are seeking the Lord anew.

Next week I go to Conference. What to do without Secretary Records, or President, I don't know. The Lord direct and keep us.

Yours truly,
D. I. ROBINSON.

Port Dover, C. W., July 1865.

THE ARMY WORM IN CALIFORNIA.

One woe has passed, but another has come. We have escaped from the hands of the uncircumcised secessionists, but only, it seems, to be delivered over to the tender mercies of their counterpart, the army worms, and they come upon us with such irresistible might, and in such massive waves, that we are almost ready to exclaim that the last woe is worse than the first. About our rebel sympathizers there was one relieving characteristic; we knew whence they came and whither they were certain to go; but as to the army worms, no man knoweth their origin or end. They, in repulsiveness, are only to be compared with the frogs of Egypt. The following are quotations from different newspapers in this State, showing somewhat of their number, size, and character. But to be properly appreciated, they must be seen.

Mrs. O. C. Pratt writes in the California *Farmer*, of June 2d, as follows: "I have just returned from a visit of a month to my husband's ranch in Butte county, above Oroville; and as the county is completely overrun with these monstrous worms, which are making sad ravages amongst the vegetables and fruit trees, I could not resist the desire to bring you some specimens. These worms have very much degenerated in size since I captured them on Sunday morning last, not being now more than half as large as they were." Upon this, the *Farmer* remarks: "The above letter was duly received, and with it the bottle containing these fearful depredators upon the vegetable kingdom. These worms were, indeed, fearful to look at—the size of the larger was enough to frighten children, being nearly four inches long, and nearly the size of our finger, having horns upon the body and head. The worm was of brilliant colors—green, brown and gold, and when viewed by the microscope, was beautiful, yet terrible, to look at. The larger worms were as large as the largest tobacco worms, and appeared something like them. The smaller were as ugly as a worm could be, having two long barbed horns upon the shoulders, which, when viewed by a microscope, appeared frightful. The head was in keeping for ugliness, appearing like some corrugated shield, yet pointed with spears, while the body is covered with seeming pearls, rubies and garnets. In color, they are beautiful; in form and appearance, frightful. These small worms were from one to one and a half inches long, and the size of a pipe-stem, and seemed to be of various tribes and colors."

The Napa *Register* of June 3d says: "The army worm, or at least a worm that goes by that name, has appeared in this valley, and is doing considerable mischief in gardens and vineyards. These pests do not appear to be very numerous; but what they lack in numbers, they make up in voracity. They are of all sizes, from three-fourths of an inch up to three and a half inches in length. Some of the larger ones are as thick as the little finger. They are of all colors, from yellowish green to black, and have a head of dark red, surmounted by a horn of the same color. In form, they bear a general resemblance to the silk worm, and are endowed with a superabundance of legs. Six of these fellows will in a few hours strip a three-year old grape vine as bare as if a fire had passed over it. These worms all seem to come from the East, and apparently don't mean to hold up till they reach the Pacific."

A correspondent of the Sacramento *Union*, writing from Sutter creek, Amador county, on 29th of May, says: "About five weeks ago there was a drift of butterflies passing this place for four days, coming from the south-east, and going to the north-west. I called attention to it at the time, and the result is apparent. For three miles south-east of this place to Sutter creek the army worm is literally destroying vegetables, grape vines, and whatever is green. The wild shrubbery on the hills is covered with them. They are, when full grown, about two and a half inches long. There are three kinds. The largest is yellow, with spots of dark brown, and a horn on the rump one-fourth of an inch long. They are very spiteful; touching them, they suck this horn at their oppressor with a vim, stinging like a bee. An Italian living one mile up the creek has experienced their venom, and a badly swollen finger was the result. The next largest is black and smooth, with a yellow stripe lengthwise high up on each side, and perfectly harmless. The third variety is fuzzy, about an inch long. It is also harmless, except in voracious depredations. Now a word of their genealogy. The Oroville *Record* speaks of butterflies as an accompaniment to these worms in that vicinity, but does not very clearly make out how. These worms are a species of silk worm, and at their maturity thread their silk and wind themselves in a cocoon, remaining there for a time; then eat out at one end, and appear as butterflies. It is the latter insect that lays the eggs, which in turn bring forth the worms. I have attended sick worms one season, and I find it takes two weeks to hatch the eggs, and six weeks to mature and wind. Two weeks after, they appear as millers, and lay their eggs, and die inside of nine days—neither eating nor drinking anything during the latter stage of their existence. There is plenty of evidence here that this army worm has a similar career to perform, and those who fight them can safely calculate on doing so about four weeks from the time they are half an inch long."

The Stockton *Independent* says:—"A short time ago West Brothers prevented these desolating pests from making an attack on their vineyard by using a roller on the outside of their garden and crushing the

worms in tens of thousands. It is generally found that they move abreast, sweeping everything before them as they go. In order to save his vineyard, Ira Fisk, who resides about eight miles north of Stockton, ploughed a deep furrow around his vines, and by that means checked uncountable numbers of them in their career of destruction. We are informed by the county assessor that the furrow made by Fisk soon contained immense quantities of the worms, which, after dropping in, were unable, on account of the loose sandy texture of the soil to crawl out again. They, as a general thing, appear intent upon going forward—onward in their journey; therefore, a furrow with the earth thrown up toward the place it is intended to protect is found more effective in impeding their progress than by having the soil thrown to the side from which they are approaching. We have not heard of any instances wherein they have made any assault on the cereal crops." The most ready and effective means of destroying them appears to be the roller—at least, West Brothers found it so, and attribute the salvation of their vineyard to its use."

These quotations will give you a pretty correct idea of this terrible plague that has just swept over this 'promised land'; but in spite of their destructive powers, the country still flourishes, proving the wonderful recuperative energies of our Golden State. But a land that has kept green notwithstanding the breath and track of traitors, is surely not the one to be destroyed even by a multitude of army worms; and of the two evils, we prefer the latter. Worms with many legs and no intellect are greatly preferable to worms with two legs with intellect. But as now you can hardly find one of these army worms, so now you can scarcely find anything in the form of a secessionist. If they have not been converted, they have at least put on the lion's skin; but the ears, like murder, will still out.—*Methodist.*

DOMESTIC WINES.

It is a lamentable fact that the making and drinking of domestic wines has become a very general practice. Good Christian women do not hesitate to stock their cellars with a greater or less supply. It needs no eagle vision to see that this use of domestic wines militates directly against the Temperance Reform. If this be so, it is not only eminently proper but the imperative duty of every friend of Temperance to utter his earnest remonstrance.

I imagine the advocates of domestic wines start up, indignant at this, exclaiming, "Indeed! and is the use of domestic wines one of the avenues whereby drunkenness, with all its attendant evils, advances upon society? Why not? Why do you put your domestic wine aside till it shall have fermented? Why do you prefer it after the process of fermentation? Simply, because it then contains a per centage of alcohol—the demon—the only basis of intemperance. Why, current wine—the most generally used of the domestic wines—contains upwards of twenty per cent. of alcohol! Brandy has but fifty-three; rum the same; gin only fifty-one. And yet, with this twenty per cent. of alcohol, good women will urge current wine upon their friends, declaring most earnestly that it is not intoxicating! I reckon precious little of it would be drunk were it not for the fiddle in it. Without the intoxicating ingredient, alcohol, it would be pronounced, at first taste, insipid! flat!"

Well, then, if it have this intoxicating ingredient, why may not the appetite for intoxicating drinks be created at the fireside, and fostered in the domestic circle, which by and by will urge its victim to frequent the rum-shop, and quaff the vile compound vendored there for its gratification.

O, I have seen a mother place a glass of domestic wine in the hand of her little bright-eyed boy, and bid him drink it. Tell that that mother her child will become a drunkard, and she will reply that she would rather see him now in the cold embrace of death, than that he should live to become a drunkard! Still she is giving him that which may form the germ of an appetite that will grow with his growth till it leads him into the dark path of the inebriate, and eventually down to the tippler's grave and the drunkard's hell.

O ye mothers, wives, sisters! by making and using domestic wines, you are teaching your children, husbands, and brothers that to drink intoxicating beverages is harmless; and as they go forth into the world, they will every where meet the "Serpent of the Still," and if they shall become ruined, degraded, debased, pitiful tipplers—if they shall live drunkards' lives, die drunkards' deaths—and go to the drunkard's dreadful hereafter, where will rest the blame?—*Chn. Secretary.*

A WELL-TO-DO WARD.—A glance at the Assessors' books shows us that in one of the wards of this city there are eighty persons who will each pay Uncle Sam this year a tax on an income of over \$10,000. The highest income reported in the ward, and we believe, in the state, is \$615,215. The lowest in this list of eighty persons is \$10,000. The next to the highest income is \$500,000. Seven persons report an income of over \$100,000 each. Forty-three persons have each an income of over \$20,000. The average reported income of the eighty is over \$45,000.—*Providence Journal.*

HOW TO COOL WATER.—At this season of the year a draught of cool water is a luxury which we may enjoy with a little care. By the following method, simple and inexpensive, water may be kept almost as cold as ice. Let the jar, pitcher or vessel used for water, be surrounded with one or more folds of coarse cotton, to be constantly wet; the evaporation of the water will carry off the heat from the inside and reduce it to a low temperature. In India and other tropical countries where ice cannot be procured, this expedient is common. Let every mechanic and laborer have at the place of his work two pitchers thus provided, and with lids or covers, one to contain fresh water for

the evaporation, and he can always have a supply of cold water in warm weather. Any person may test this by dipping a finger in water and holding it in the air on a warm day; after doing this three or four times he will find his finger uncomfortably cool. This plan will save the bill for ice, besides being more healthful. The free use of ice water often produces derangement of the internal organs, which, we conceive is due to a property of the water independent of its coldness.—*Maine Farmer.*

THE BURNING MOUNTAIN IN AUSTRALIA.

After wandering among the hills for a considerable time, we were at last directed to the spot, when about a mile from it, by the strong sulphurous smell borne on the wind. Turning our horses heads in that direction, we soon came upon the mountain. It was smoking and steaming in all directions, but at the time of our visit, there was no fire visible. Sometimes, particularly on a dark night, the flames can be seen blazing up with a lurid glare. The subterranean fire has apparently left its former site and is gradually working under an opposite hill. Through the great fissures in the ground can be heard the fire roaring beneath like an immense furnace, and to such tremendous depth has it penetrated in some places, that if a large stone is thrown down, it cannot be heard to touch the bottom, but the sound gradually dies away in the depths below. In others, a stone thrown down, immediately explodes with a noise like a muffled gun.

The ground everywhere is very warm, and is covered with white ashes, and all the stones lying about are so hot that it is impossible to handle them. Everything is covered with a thick coating of sulphur, and the strong sulphurous atmosphere becomes so oppressive that it is impossible to remain long on the spot. The mountain is known to have been burning for the last fifty years, and there is more than one theory as to its origin. It is, however, evidently not volcanic; at least, according to the usual meaning attached to the word volcano. Without professing to be geologists, we have no doubt it is an immense coal seam on fire. Carboniferous deposits are of very frequent occurrence in the neighborhood, and the mountain range parallel with the burning mountain, appears to be in a direct line with some of the coal seams in the locality of Newcastle.—*Sidney Herald.*

Jesus hath many lovers of his heavenly kingdom, but few bearers of his cross. He hath many desirous of his consolation, but few of his tribulation. He findeth many companions of his table, but few of his abstinence. All desire to rejoice with him; few are willing to suffer anything with him or for him. Many follow Jesus into the breaking of bread, but few to the drinking of the cup of his passion. Many reverence his miracles; few follow the ignominy of his cross.

Patience is a great virtue, but it is of a very retired growth. It comes to maturity much in the shade, and when the fruit is manifest is much commended, though few like the process of its ripening.

Always lend a crutch to halting humanity; but trip up, if you will, the stilts of Pretension.

Obituary.

CLARE LOUISE DARLING.

In Claremont, N. H., July 22nd, Clare Louise, only child of Frederic and Almira H. Darling, aged two years and six months.

Sweet little one, our darling and our all, We loved thee more than tongue can even tell, And yet we yield thee to our Father's call; Nor will we murmur that thou sleepest well. For now we have a treasure sweet in heaven, As sweet, and dear, and pure as angels are, Our darling to our Saviour we have given, And in his bosom thou art happier far!

Notices.

AMERICAN B. A. CONFERENCE.

The Committee on place for holding our next Conference announce that it will be held at Waterbury, Vt. As this will be our Quarter-Century Anniversary, we trust all our friends will make immediate arrangements to be present. J. PEARSON, JR., Pres.

This Conference being the Quarter-Century Anniversary, the Committee of Arrangements have deemed it appropriate to have the original faith of the body represented by this Conference re-affirmed in a series of discourses during the meeting.

The following will be the order of the series:

1. The Importance of Prophetic Investigation, and how it should be conducted. ELD. J. M. ORROCK.
2. The Second Coming of Christ Personal, Visible, Glorious, Pre-millennial. ELD. J. H. VAN DERZEE.
3. The Resurrections, their Nature, Order, Period, Peculiarities and Results. DR. J. LITCH.
4. The Restitution, its Nature and Extent. ELD. O. R. FASSETT.
5. The Kingdom of God, its Nature, Location, Period of Establishment and Duration. ELD. W. H. EASTMAN.
6. The Millennium, its Chronology and Peculiarities. ELD. D. BOSWORTH.
7. The Periods of Rewards and Punishments. ELD. S. S. GARVIN.
8. The Prophetic Numbers, their Importance and Use. ELD. D. I. ROBINSON.
9. The Similarity and Dissimilarity of Millennialism and American Adventism. ELD. F. GUNNER.
10. The Abrahamic Covenant. ELD. I. R. GATES.
11. The Relation and True Interpretation of the Two Covenants, the Old and the New. ELD. L. OSLER.
12. The Relation of the Jews to the New Covenant, and their Prophetic Future. HECTOR MAIBEN.
13. Our Position on the Prophetic Calendar. ELD. J. PEARSON.
14. The Practical Bearings which these

important truths should have upon our Lives and Characters. ELD. I. H. SHIPMAN.

The following questions, among others, will be presented for consideration during Conference:

1. Should the doctrine of Christ's coming, and kindred truths, be considered of vital importance?
2. What steps should be immediately taken by us to bring the faith we cherish more directly to the attention of the Church and world?
3. Are our churches and brethren, meeting the requirements of the New Testament, on the subject of systematic benevolence?
4. Are the ministers among us justified in secularizing the ministry, to the extent many are doing?
5. What can be done to render our Sabbath schools more efficient?
6. Are we fully comprehending, and performing our duty as a people, to the Freedmen of the South?

ORDER OF SERVICES DURING CONFERENCE.
Tuesday, P. M. Opening services. Evening, Annual Sermon by C. Cunningham.

Wednesday, A. M. Business, and the consideration of one of the questions in the programme. P. M. Discourse. Evening, Discourse.

Thursday, A. M. Session of the A. M. A., and the anniversary of our Publishing Society, when a number of addresses will be given. P. M. Discourse. Evening, Discourse.

Friday, A. M. Anniversary of our Sabbath school cause, when will be considered the 5th question in the programme. P. M. Discourse. Evening, Discourse.

Saturday, A. M. The quarter century anniversary of American Adventism, when an account will be given of the original Conference held in Boston; and the question considered, Are we holding fast and maintaining in its integrity, the faith originally announced, and since understood as Adventism, and which has made us a distinct people? P. M. Discourse. Evening, Discourse.

Sabbath, Discourses through the day. There will be social services each morning previous to the sessions of the Conference, as well as arranged at the Conference.

I. H. SHIPMAN, } for
L. OSLER, } Com.

PENNSYLVANIA.

ELDER OSLER will spend the month of August in this State, as follows, viz:

Camp Meeting in Union township, same ground as was occupied last year—about four miles above Milesburg and three below Unionville, 10th to 17th. The Bald Eagle Valley Railroad passes about one-half mile from the ground. This road intersects the Penn. Central at Tyrone, and with the Phila. & Erie at Lock Haven.

Camp Meeting at Cooper, Clearfield Co., 18th to 24th. It will be held in the grove adjoining the meeting-house, on the land of Bro. Abraham Brown. Arrangements will be made for the accommodation of those who may attend from a distance. Clearfield Branch Railroad intersects P. R. R. at Tyrone.

Caledonia, Elk Co., 25th to 30th.

We trust there will be a general gathering of the brethren and friends in all the surrounding regions. They are designed to stir

